A SHORT

EXPOSITION

Of the

CATECHISM

Of the CHUCRCH of

ENGLAND,

In

English & Latine.

By *Edward Boughen* D. D.

LONDON,

Printed for *w. G.* and are to be ſold by *Chriſtopher Wilkinſon* at the *Black Boy* over againſt St. *Dunſtans* Church in *Fleet-ſtreet*. 1671.

The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith according to the Catechism following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, (according to St. Pauls doctrin, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed; but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt convenient to be obſerved for divers conſiderations.

Firſt, becauſe that when children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratifie and confirm the ſame, and alſo promiſe that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their own mouth and confeſſion have aſſented unto.

Secondly, foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the devil; it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.

Thirdly, forthat it is agreeable with the uſage of the Church in time paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God.

BRITISH MUSEUM

And

Ratio Confirmationis, aut Impositionis manuum pueris baptizatis, & idoneis ad respondendum quæstionibus de fide, ut sequens liber explicat.

QUò Confirmatio administretur ad majorem utilitatem eorum omnium, qui illam admissuri sunt: (secundum Sancti *Pauli* doctrinam, qui docet omnia fieri debere in Ecclesiâ ad Ecclesiæ ædificationem) Consentaneum videtur nullos posthâc fore confirmatos, nisi qui repetere possunt Symbolum Apostolicum, Orationem Dominicam, & Decalogum, & respondere possunt talibus quæstionibus hujus breviusculi Catechismi, quales Episcopus, aut illius Delegatus pro eorum arbitrio ab illis percontabitur. Et hic ordo observatione dignissimus varias ob causas.

Primo, ut pueri cum venerint ad ætatem maturiorem, & dicerint quæ & quanta Susceptores ipsorum nomine promiserint, ipsi proprio ore, ac proprio consensu coram Ecclesiâ palam eadem affirment & confirment, & etiam Dei gratiâ annuente spondeant se pro futuro fideliter observaturos eadem ipsa, quibus ore suo confitendo assenserint.

Secundo, quoniam Confirmatio Baptizatis tantum administratur, ut per manuum impositionem & orationem vires ac defensionem accipiant contra omnes insultus peccati, mundi, ac diaboli; commodissimè administratur, cum pueri eam ætatem attigerint, quâ tum per suam carnis infirmitatem, tum per varios hujus mundi ac Diaboli insultus obnoxii redduntur ad labendos in errores multiplici labe distinctos.

Tertio, quod non alienum sit à consuetudine Ecclesiæ Primitivæ, quâ sancitum est, Confirmationem non adhiberi debere nisi his qui ad maturiorem ætatem pervenissent, ut ipsi jam in religione Christianâ instituti, suam ipsorum fidem publicè profiterentur, & promitterent se Divinæ voluntati & mandatis ejus obtemperaturos.

And that no man ſhall think that any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A Catechiſm, that is to ſay, an inſtruction to be learned of every child, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwer.

N. or M.

Q. Who gave you this name?

A. *My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the kingdom of heaven.*

Q. What did your Godfathers and Godmothers then for you?

A. *They did promiſe and vow three things in my name: Firſt that I ſhould forſake the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh. Secondly that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and Commandments, and walk in the ſame all the days of my life.*

Q. Doeſt thou not think that thou art bound to believe and to do, as they have promiſed for thee.

A. *Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Ieſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.*

Q. Rehearſe the Articles of thy belief.

A. *I Believe in God the Father Almighty, maker of heaven and earth. And in Ieſus Chriſt his only Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under*

Pontius

Ne quis verò putet, quod pueri per Confirmationis dilationem damnum patiantur, apud animum conſtituat, ex Dei verbo clarum & perſpicuum eſſe, infantes baptizatos omnia adeptos eſſe ad ſalutem neceſſaria, certoque certiùs ſalutem conſequi.

Catechiſmus, id eſt, Liber inſtitutionis ab omni puero memoriter ediſcendus antequam ad Epiſcopum ad Confirmandum adducatur.

Quæſtio. QUod tibi nomen eſt?

Reſponſum. N. vel M.

Q. Qui tibi nomen hoc donarunt?

R. Suſceptores mei in Baptiſmo, in quo membrum Chriſti, filius Dei, & hæres regni cœlorum factus ſum.

Q. Quid tuo nomine tum Suſceptores ſpoſponderint?

R. Tria ſpoſponderunt ac vovêrunt, primum me renuntiaturum Diabolo & omnibus ejus operibus, pompis & voluptatibus hujus ſeculi, & pravis carnis concupiſcentiis. Secundum, crediturum me omnibus fidei articulis. Tertium, ſanctam Dei voluntatem & omnia ejus præcepta obſervaturum, in eiſque per omnem vitam perambulaturum.

Q. An non te firmiter teneri arbitraris, ad ea omnia credenda & facienda, quæ tuo nomine illi ſuſceperunt?

R. Arbitror: Deoque adjuvante faciam. Patri etiam cœleſti gratias ago immortales, quod me dignatus ſit per Dominum Ieſum Chriſtum ad hanc ſalutis viam vocare, illumque obteſtor, ut mihi gratiam largiatur in eadem perſiſtere uſque ad vitæ terminum.

Q. Repete fidei articulos.

R. CRedo in Deum Patrem omnipotentem, Creatorem cæli & terræ, & in Ieſum Chriſtum Filium ejus unicum Dominum noſtrum, qui conceptus eſt de Spiritu Sancto, natus è Mariâ Virgine, paſſus ſub Pontio

Pontius Pilate, was crucifyed dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

Q. *What doſt thou chiefly learn in theſe Articles of thy belief?*

A. *Firſt, I learn to believe in God the Father, who hath made me, and all the world.*

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifyeth me, and all the elect people of God.

Q. *You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be?*

A. *Ten.*

Q. *Which be they.*

A. *THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.*

1. *Thou ſhalt have none other Gods but me.*

2. *Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandments.*

3. *Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.*

4. *Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour and do all that thou haſt to do, but the ſeventh*

day

tio Pilato, crucifixus, mortuus, & ſepultus, deſcendit ad inferna, tertiâ die reſurrexit à mortuis, aſcendit ad cœlos, ſedet ad dextram Dei patris omnipotentis: unde venturus eſt judicare vivos & mortuos. Credo in Spiritum Sanctum, ſanctam Eccleſiam Catholicam, Sanctorum Communionem, remiſſionem peccatorum, carnis reſurrectionem, & vitam eternam. *Amen.*

Q. Per hos fidei articulos quid præcipuè edoctus es?

A. Primum edoctus ſum credere in Deum Patrem, qui me & univerſum hunc mundum condidit.

Secundum, in Deum Filium, qui me, totumque genus humanum redemit.

Tertiò, in Spiritum Sanctum Deum, qui me, populumque Dei electum ſanctificat.

Q. Modo dixiſti te per Suſceptores tuos promiſiſſe, quod omnia Dei mandata obſervares. Dic igitur quot ſunt illa?

R. Decem.

Q. Quæ ſunt illa?

A. QVæ Deus ipſe prodidit capite 20. Exodi, dicens, Ego ſum Deus tuus, qui te eduxi ex Ægypto, è domo ſervitutis.

1. Non habebis Deos alienos coram me.

2. Non facies tibi ſculptile, aut ſimulachrum ullius rei quæ aut ſupra in cœlo ſit, aut infra in terrâ, aut in aquis infra terram. Non veneraberis ea neq; coles. Nam ego ſum Dominus Deus tuus zelotypus, vindicans parentum iniquitatem in liberos, ad tertiam uſque quartámque progeniem oſorum mei, exercens autem miſericordiam ad milleſimam uſque progeniem erga mei amantes, meáque præcepta obſervantes.

3. Nomen Dei tui fruſtra non adhibebis, neque enim impunè feret qui nomen ejus fruſtra uſurpabit.

4. Diem Sabbathi ſanctè tranſigere memento, ſex diebus operaberis, & facies omnia opera tua. Septimo

day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the Sea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

5. *Honour thy Father and thy Mother, that thy dayes may belong in the Land which the Lord thy God giveth thee.*

6. *Thou ſhalt do no murther.*

7. *Thou ſhalt not commit adultery.*

8. *Thou ſhalt not ſteal.*

9. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

10. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.*

Q. *What doſt thou chiefly learn by theſe Commandments?*

A. *I learn two things: My duty towards God, and my duty towards my neighbour.*

Q. *What is thy duty towards God?*

A. *My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength. To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name, and his word, and to ſerve him truly all the dayes of my life.*

Q. *What is thy duty towards thy neighbour?*

A. *My duty towards my neighbour is, to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love honour, and ſuccour my Father and Mother. To honour and obey the King and his Miniſters. To ſubmit my ſelf to all my governours, teachers, ſpiritual Paſtors and Maſters. To order my ſelf lowly*

verò die, quod eſt Domini Dei tui Sabbathum, nullum opus facies, tu neque filius tuus, nec filia tua, nec ſervus tuus, nec ancilla tua, neque jumentum tuum, nec hoſpes tuus, qui intra domum tuam verſatur. Nam ſex diebus perfecit Deus Cœlum, & terram, & mare, & quicquid in illis continetur, ſeptimo quievit. Idcirco benedixit diei ſeptimo & ſacrum voluit.

5. Honora patrem & matrem, ut ſis longævus ſuper terram, quam daturus eſt tibi Dominus Deus tuus.

6. Non occides.

7. Non mœchaberis;

8. Non furaberis.

9. Non dices falſum teſtimonium contra proximum tuum.

10. Non concupiſces domum proximi tui, non uxorem, non ſervum, non ancillam, non bovem, non aſinum, nec quidpiam omnino quod alterius ſit.

Q. Quid præcipue ex his mandatis tibi diſcendum arbitraris?

R. Duo equidem ex illis diſco. Officium meum in Deum primùm, deinde etiam & in Proximum.

Q. Quod eſt officium tuum in Deum?

R. Ut in illum credam, illum timeam, diligam ex toto corde, ex totâ mente, ex totis viribus; ut illum colam, illi gratias agam, in illum ſolum fiduciam collocem, illum invocem, illius nomen & ſacroſanctum verbum adorem, illíque ſemper ſerviam omnibus diebus vitæ meæ.

Q. Quod eſt officium tuum in Proximum?

R. Ut illum æquè ac meipſum diligam: ita me ergo alios geram quemadmodum & illos erga me gerere cupio. Parentes amore, veneratione, & ſubſidio complectar. Majeſtatem regiam, ejuſque miniſtros honore & obedientia proſequar: erga omnes gubernatores, inſtitutores, paſtores ſpirituales & magiſtros morigerum

lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandring. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto the which it ſhall pleaſe God to call me.

Q. *My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.*

A. *OVr Father which art in heaven, Hallowed be thy Name, Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil.* Amen.

Q. *What deſireſt thou of God in this prayer?*

A. *I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God that he will ſend us all things that be needful, both for our ſouls and bodies, and that he will be merciful unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our Ghoſtly enemy, and from everlaſting death. And this I truſt he will*

do

me, ac obedientem præſtem; Submiſsè me & reverentèr geram erga majores. Neminem verbo aut facto lædam. In omnibus me juſtum, fidelem & integrum oſtendam. Odium aut ſimultatem in pectore non alam. Manus cuſtodiam, ne quid clepant aut rapiant, linguam ne mentiatur, calumnietur, aut obtrectet. Corpore me temperantem, ſobrium, caſtum præbeam. Aliena deniq; ne concupiſcam bona, nec deſiderem; ſed proprio labore & induſtria ſtudeam ad victum neceſſaria comparare, eique vitæ rationi ſatisfacere, ad quam me divina providentia vocârit.

Q. Hoc velim ſcias, fili chariſſime, tuis te viribus iſta præſtare non poſſe, neq; in Dei mandatis verſari, & illi, prout decet, ſervire, niſi ſingulari ejus gratiâ adjutum: quam, etiam te diſcere oportet, ardentiſſimis precibus ſemper ab illo contendere. Audiam igitur an memoriter teneas Orationem Dominicam?

R. PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua ſicut in cœlo & in terrâ. Panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos à malo. *Amen.*

Q. In hâc Oratione quid à Deo petis?

R. Peto à Domino Deo Patre cæleſti, bonorum omnium largitore, ita me alioſq; omnes ſuâ gratiâ velit augere, ut illum colamus, illi ſerviamus, & prout decet in omnibus obtemperemus. Peto etiam ut omnia nobis largiatur tum ad corporis incolumitatem, tum ad animæ ſalutem neceſſaria, ut ſuâ nos miſericordiâ complectatur, nobiſque noſtra peccata condonet; dignetur nos ab omnibus periculis & animæ & corporis tueri, ab omnique peccati & ſceleris contagione, ab hoſte ſpirituali Satanâ, morte & damnatione æternâ liberare. Quæ quidem omnia ſpero pro ſua miſericordia & benignita-

do of his mercy and goodneſs, through our Lord Ieſus Chriſt. *And therefore I ſay, Amen, So be it.*

Q. HOw many Sacraments hath Chriſt ordained in his Church?

A. *Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.*

Q. *What meaneſt thou by this word* Sacrament?

A. *I mean an outward and viſible ſign, of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.*

Q. *How many parts be there in a Sacrament?*

A. *Two: the outward viſible ſign, and the inward ſpiritual grace.*

Q. *What is the outward viſible ſign, or form in Baptiſm?*

A. *Water: wherein the perſon baptized is dipped or ſprinkled with it,* In the name of the Father, and of the Son, and of the holy Ghoſt.

Q. *What is the inward and ſpiritual Grace?*

A. *A death unto ſin and a new birth unto righteouſneſs: For being by nature born in ſin, and the children of wrath, we are hereby made the children of Grace.*

Q. *What is required of perſons to be baptized?*

A. *Repentance, whereby they forſake ſin: and Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.*

Q. *Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?*

A. *Yes: they do perform them by their ſureties, who promiſe and vow them both in their names: which when they come to age, themſelves are bound to perform.*

Q. *Why was the Sacrament of the Lords Supper ordained?*

A. *For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.*

Q. *What*

te faciet per Dominum noſtrum Jeſum Chriſtum. Ideoque dico in extrema clauſula, *Amen.*

Q. QUot Sacramenta à Chriſto ordinata ſunt in Eccleſia?

R. Duo tantum, quæ ſaluti neceſſaria ſunt, *viz.* Baptiſmus & Euchariſtia.

Q. Quid vis per verbum hoc *Sacramentum*?

R. Signum, velim externum & viſibile gratiæ internæ & inviſibilis, nobis datum & à Chriſto inſtitutum tanquam medium quo ipſam accipimus, & pignus certitudinis quod illam accepturi ſumus.

Q. Quot ſunt partes Sacramenti?

R. Duæ: Signum viſibile & externum, & gratia Spiritualis interna.

Q. Quid eſt ſignum viſibile externum, aut forma Baptiſmi?

R. Aqua, in qua baptizandus immergitur, aut quacum inſpergitur in Nomine Patris, Filii & Spiritus Sancti.

Q. Quæ gratia eſt Spiritualis & interna?

R. Ut peccato mortui juſtitia vivamus, Quoniam natura peccatores ſumus & filii iræ, per baptiſmum autem facti ſumus filii amoris.

Q. Quid requiritur ab infantibus baptizandis?

R. Pœnitentia, per quam peccato renuntiant: & fides, per quam firmiter credunt promiſſis Dei in hoc Sacramento factis.

Q. Cur igitur baptizantur infantes, qui propter ætatem tam tenellam has leges præſtare nequeant.

R. Imò præſtant per ſuſceptores, qui eorum nomine ſpondent utrumque & vovent: quod cum adulti ſunt, ipſimet obſtringuntur ad perſolvendum.

Q. Quare Sacramentum Euchariſtiæ inſtitutum eſt?

R. In perpetuam ſacrificii paſſionis Chriſti memoriam, & beneficiorum inde nobis pullulantium.

Q. Quid

Q. *What is the outward part, or ſign of the Lords Supper?*

A. *Bread and Wine which the Lord hath commanded to be received.*

Q. *What is the inward part or thing ſignified?*

A. *The body and blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.*

Q. *What are the benefits whereof we are partakers thereby?*

A. *The ſtrengthning and refreſhing of our ſouls, by the Body and blood of Chriſt, as our Bodies are by the Bread and Wine.*

Q. *What is required of them which come to the Lords Supper?*

A. *To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.*

¶ So ſoon as the children can ſay their mother tongue the Articles of the faith, the Lords Prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in; then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every child may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.

Confirmation, or laying on of hands.

Miniſter.

OVr help is in the Name of the Lord.

Anſwer.

Which hath made heaven and earth.

Mini-

Q. Quid eſt ſignum externum ac viſibile in Euchariſtia?

R. Panis & Vinum, quæ duo Dominus mandavit, ut in cœna Dominica acciperemus.

Q. Quid eſt ſignum internum, aut res ſignificata?

R. Corpus Chriſti & ſanguis, quæ verè & realiter in cœna Dominica manducantur & participantur ab omnibus in Chriſto fidelibus.

Q. Quid boni oritur participantibus de hac cœna?

R. Animarum noſtrarum corroboratio & refectio per corpus & ſanguinem Chriſti, prout corporibus noſtris accidit à pane & vino.

Q. Quid ab illis requiritur, qui accedunt ad menſam Domini?

R. Ut explorent ſeipſos, num verè pœnituerunt peccatorum præteritorum firmiter in animo habentes vitæ reliquum ad melius inſtituere, ſpem certam in Dei per Chriſtum miſericordia ponere, cum grata paſſionis ejus commemoratione, & charitatem erga proximos exercere.

¶ Quam primum pueri lingua ſua vernacula memoriter teneant Articulos fidei, Orationem Dominicam, & præcepta Decalogi, poteruntque reſpondere quæſtionibus iſtius Catechiſmi breviuſculi, quales Epiſcopus, aut illius Delegatus, pro illius arbitrio de illis quæret: ad Epiſcopum adducentur cum Suſceptorum uno, quò quilibet teſtem habeat ſuæ Confirmationis. Epiſcopus autem hoc modo pueros confirmabit.

Ratio Confirmationis.

Epiſcopus.

AUxilium noſtrum in nomine Domini.

Reſponſum.

Qui fecit cœlum & terram.

Epiſco-

Miniſter.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Miniſter.

Lord hear our prayers.

Anſwer.

And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them the manifold giſts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledg and true godlineſs, and fulfil them (O Lord) with the ſpirit of thy holy fear. Amen.

¶ Then the Biſhop ſhall lay his hand upon every child ſeverally, ſaying.

DEfend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, until he come to thine everlaſting Kingdom, Amen.

¶ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everlaſting God, which makeſt us to will, and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs toward them. Let thy fatherly hand (we beſeech thee) ever be over them; Let thy holy Spirit ever be with them,

and

Episcopus.

Sit nomen Domini benedictum.

Resp.

Hinc in secula seculorum.

Episcopus.

Domine exaudi orationes nostras.

Resp.

Et clamor noster ad te perveniat.

Episcopus Oremus.

OMnipotens æterne Deus, qui hos fervos tuos per aquam & Spiritum Sanctum regenerare dignatus es, omniaque iis peccata condonasti; confirma eos, quæsumus Domine, Spiritu paracleto, indies in illis auge varia Spiritus dona, donum sapientiæ & intellectus, donum consilii & fortitudinis, donum scientiæ & veræ pietatis; Spiritu denique sancti timoris tui animos eorum semper reple, per Dominum nostrum Jesum Christum. *Amen.*

Tunc Episcopus manum in singulorum capita imponens, sic dicet,

DEfende, Domine, hunc puerum cœlesti gratia, tuus ut semper maneat, quotidieque magis tuo Sancto Spiritu augeatur, donec ad æternum regnum tuum perveniat, *Amen.*

Episcopus addet, Oremus.

OMnipotens æterne Deus, qui & voluntatem nobis & facultatem addis ad ea facienda, quæ bona sunt, & tui Majestati grata, supplices te rogamus pro his pueris, super quos ad exemplum Sanctorum Apostolorum tuorum manus imposuimus, ut certiores eos hoc signo redderemus tuæ in ipsos benignæ voluntatis: paterna tua manus, quæsumus, semper eos protegat, & defendat Spiritus Sanctus eos perpetuò, & sic in scien-

and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

¶ Then the Biſhop ſhall bleſs the children, ſaying thus.

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. Amen.

The Curate of every Pariſh, or ſome other of his appointment, ſhall diligently upon Sundayes and holy dayes, half an hour before Evenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſm.

And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants, and apprentiſes (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time that they have learned all that is here appointed for them to learn.

And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their confirmation, then ſhall the Curate of every pariſh either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſm.

And there ſhall none be admitted to the holy Communion, until ſuch time as he can ſay the Catechiſm, and be confirmed.

THE

tiam, & obedientiam verbi tui inducat, ut tandem vitam æternam conſequantur, Per Dominum noſtrum Jeſum Chriſtum, qui tecum & Spiritu Sancto vivit & regnat Deus in omne ævum, *Amen.*

Epiſcopus tandem benedicet pueris, inquiens.

GRatia Omnipotentis, Patris, Filii & Spiritus Sancti ſit ſuper vos, maneatque ſemper vobiſcum, *Amen.*

Cujuſque Parochiæ Miniſter, vel alius ab illo deſignatus quilibet, Dominicis & feſtis diebus paulò ante veſpertinas preces publicè in templo pueros eò miſſos, pro temporis ratione diligenter inſtituet & examinabit in aliqua parte iſtius Catechiſmi, prout ipſi commodum, aut opportunum videbitur.

Parentes ſimul & Domini curabunt ut filii ac ſervi nondum in Catechiſmo inſtituti, tempore conſtituto ad templum veniant obedienter audituri & etiam Miniſtris obtemperaturi, donec edocti ſint omnia memoriter, quæ ex hoc libro diſcenda ſunt.

Quoties Epiſcopus indicaverit pueros aliquo opportuno in loco ad Confirmationem coram ſe eſſe adducendos, tunc cujuſque Parochiæ Adminiſter omnium puerorum in ſua Parochia nomina, qui Articulos fidei, Orationem Dominicam, & Decalogi præcepta recitare poſſunt, aut ipſe afferet aut per ſyngraphum ad Epiſcopum mittet: tum etiam ſignificabit, quot eorum ſint, qui cæteris quæſtionibus in hoc Catechiſmo contentis promptè reſpondere poſſunt.

Nemo autem ad ſacroſanctam Communionem priùs admittatur, quam & Catechiſmum didicerit & confirmatus fuerit.

FUN-

and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

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THE

tiam, & obedientiam verbi tui inducat, ut tandem vitam æternam consequantur, Per Dominum nostrum Jesum Christum, qui tecum & Spiritu Sancto vivit & regnat Deus in omne ævum, *Amen.*

Episcopus tandem benedicet puris, inquiens.

GRatia Omnipotentis, Patris, Filii & Spiritus Sancti sit super vos, maneatque semper vobiscum, *Amen.*

Cujusque Parochiæ Minister, vel alius ab illo designatus quilibet, Dominicis & festis diebus paulò ante vespertinas preces publicè in templo pueros eò missos, pro temporis ratione diligenter instituet & examinabit in aliqua parte istius Catechismi, prout ipsi commodum, aut opportunum videbitur.

Parentes simul & Domini curabunt ut filii ac servi nondum in Catechismo instituti, tempore constituto ad templum veniant obedienter audituri & etiam Ministris obtemperaturi, donec edocti sint omnia memoriter, quæ ex hoc libro discenda sunt.

Quoties Episcopus indicaverit pueros aliquo opportuno in loco ad Confirmationem coram se esse adducendos, tunc cujusque Parochiæ Administer omnium puerorum in sua Parochia nomina, qui Articulos fidei, Orationem Dominicam, & Decalogi præcepta recitare possunt, aut ipse afferet aut per syngraphum ad Episcopum mittet: tum etiam significabit, quot eorum sint, qui cæteris quæstionibus in hoc Catechismo contentis promptè respondere possunt.

Nemo autem ad sacrosanctam Communionem priùs admittatur, quam & Catechismum didicerit & confirmatus fuerit.

FUN-

THE PRINCIPLES Of Religion.

Quest. WHat is your Name?

Answ. N. or M.

Q. *Is this your Christian name, or Surname?*

A. My Christian name.

Q. *Why do you answer by that name and not by your other?*

A. Because it is my better name: it puts me in mind of my better being, of my second Birth, when this name was given me.

Q. *When was it given thee?*

A. At my *Baptism.*

Q. *Why then?*

A. Because at that time I became a new creature, being *born anew of water and of the Holy Ghost*, that so I might be *a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.* This then is my name, which I received from Christ in the Church, and serves at all times to put me in mind of God my Father, and the Church my Mother.

Q. *What conceive you to be the reason, why the Church hath provided, that this name should be given us rather at this time then at any other?*

A. First, because it is our new birth; and a new name well befitteth a new birth. 2. Because *Baptism* was enjoyned instead of *Circumcision*: and at *Circumcision* names were imposed upon the seed of *Abraham.*

Q. *How doth that appear?*

A. By the *Baptist*, and our Saviour, *b* The *Baptist* at *Circumcision* was called *Iohn*, and *c* our Saviour, *Iesus.*

Q. *Who*

FUNDAMENTA
Religionis.

Quæst. QUod tibi nomen est?
Resp. N. vel M.

Q. Hoc tibi prænomen, aut cognomen?

R. Prænomen.

Q. Quare vocatus ad hoc respondes & non ad illud?

R. Hoc nomen mihi excellentius: me memorem facit status melioris, novæ generationis, cum hoc nomen mihi inditum est.

Q. Quando tibi nomen hoc inditum est?

R. In Baptismo.

Q. Cur ita?

R. Quia tunc temporis nova sum factus creatura, *a* generatus ex aqua & Spiritu Sancto, ut ita fierem Christi membrum, Dei filius, & hæres regni cælorum. Hoc itaque nomen mihi est, quod à Christo in templo accepi, & mihi semper suggerit Deum esse Patrem, Ecclesiam autem matrem,

a Joh. 3, 4. *In baptismo nova nomina accipimus, ut simus memores nos in baptismo fieri novas creaturas.* Hookerus in Polit. Eccles. l. 5. Sect. 62.

Q. Quæ ratio à te reddi potest, quod Ecclesia ordinavit hoc nomen fore tibi impositum in Baptismo?

R. 1. Quia per Baptismum renati sumus, & novum nomen novo nato aptissimum est. 2. Quia baptismus loco circumcisionis substitutus est, & die circumcisionis nomina indita sunt filiis Abrahami.

Q. Quomodo hoc constat?

R. Per Baptistam & servatorem nostrum. Baptista in circumcisione dictus est *Johannes*: *b* Servator noster *Jesus*. *c*

b S. Luc. 1. 59, 63.
c S. Luc. 2. 21.

Q. Qui

Q. *Who gave you this name?*

A. My Godfathers and God mothers.

Q. *Why they, rather than your own Parents?*

A. Becauſe this name, like the new birth, is not fleſhly but ſpiritual; therefore I receive a name from God, and not from man. A new birth, new Parents, and a new name, becauſe I am adopted into a new family. Hence is it, that with us they are named *God-fathers*, Fathers from God, or in Gods ſtead.

Q. *Do they give you a name only?*

A. No, they undertake to the Church in my behalf, theſe *three things. Firſt, that I ſhould forſake the Devil and all his works, the Pomps and Vanities of this wicked World, and all the ſinful Luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith.* And *Thirdly, that I ſhould keep Gods holy will and Commandments, and walk in the ſame all the dayes of my life.*

Q. *Why do they promiſe this for you, and not you for your ſelf?*

A. I make this promiſe by them. Firſt, Becauſe at that time I am not able to make it by my ſelf. Secondly, Becauſe we are Baptized in our infancy, ſince Baptiſm is of ſuch neceſſity, partly by reaſon of our natural corruption, and partly by reaſon of our Saviours inſtitution, that *unleſs we be born again of Water and of the Holy Ghoſt, we cannot enter into the Kingdom of God.* At that time therefore we undertake this by others, but confeſs now, that we are bound to perform them in our own Perſons.

Q. *You are reſolved then, I hope,* to believe, and to do, as they have promiſed for you.

A. *Yes verily, and by Gods help ſo I will. And I beſeech God to give me his grace, that I may continue con-*

Q. Qui nomen hoc tibi indiderunt?

R. Susceptores.

Q. Cur hi potiùs, quam parentes?

R. Quia nomen hoc, tanquam regeneratio nostra, non est de carne sed de spiritu; ideo à Deo nomen accepi, non ab homine. Nova generatio, novi parentes, novum nomen: quoniam in novam familiam adoptatus sum. Hinc apud nos dicuntur Patrimi, quasi patres à Deo vel Dei loco positi.

Q. An nomen solum tibi indunt?

R. Non, sed Ecclesiæ tria pro me spondent. 1. Quòd renuntiarem Satanæ & omnibus illius operibus, inani pompæ & gloriæ hujus seculi, & omnibus carnis concupiscentiis. 2. Ut crederem omnibus Articulis fidei Catholicæ. Et 3. ut obedienter Dei mandata observarem, & in iis permanerem usq; ad vitæ terminum.

Q. Quid hæc illi pro te promittunt, non autem tute ipse pro temetipso?

R. Per hos vadimonium præsto, primùm, quinon potis sum pro memetipso respondere. 2. Quia adhuc pueri baptizamur propter Baptismi necessitatem, partim propter nativam labem, partim propter Sacramenti per Servatorem nostrum institutionem, [a] Nisi iterum geniti simus ex aquâ & Spiritu Sancto, non possumus intrare regnum Dei. Tunc autem per alios ea suscipimus, quæ jam ore confitemur nos in propriis personis ad persolvendum tenendos esse.

[a] Joh. 3. 3. 5.

Q. Videris ut spero fixus ad credenda & facienda ea omnia quæ tuo nomine spopondêrunt.

R. Imo certè, & Deo adjuvante perficiam, Deumque oro ut mihi largiatur gratiam suam

ut

constant in this resolution and practice *unto my lives end.*

Q. *You have promised to* believe all the Articles of the Christian Faith: *which are they?*

A. *I believe in God the Father Almighty, Maker of Heaven and Earth, &c.*

Q. *Are all Christians bound to believe all this?*

A. Yes, for *this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.*

Q. *Why call you it* Catholick?

A. Catholick signifies *universal*, this is therefore called the *Catholick Faith*, because all Christians *universally* are bound to believe it. Besides it contains all things, which are of necessity to be believed unto salvation.

Q. *How ancient is this* Creed?

A. As ancient as the Apostles times, ancienter than some, if not than all the writings of the *Apostles*. For *Calvin* acknowledgeth, that the *Apostles Creed* was in use, before the *Epistle to the Hebrews* was written.

Q. *Was it composed by the Apostles?*

A. It seems so; for we learn from Antiquity, that the Apostles being by our Saviour command to *go and teach all Nations, and yet, not to depart from Jerusalem* till according to his promise they were furnished with abilities for so great an imployment: before they parted to undergo this great task, they agreed upon this *Creed*, which was to be *the rule of Faith*, according to which they were to frame their discourses; and contrary to which no man might teach, or believe.

Q. Wh

ut perennem in hâc firmitate usque ad vitæ terminum.

Q. Promisisti te crediturum omnibus fidei articulis; qui sunt?

R. Credo in Deum Patrem omnipotentem, Creatorem cœli & terræ, &c.

Q. Num quilibet Christianus tenetur omnibus his credere?

R. Ita, a Nam hæc est fides Catholica, quam nisi quisq, fideliter credat salvus esse non poterit.

a *Athanas. Symbolum.*

Q. Cur vocatur Catholica?

R. Catholicum denotat universale quiddam: Vocatur ideo fides Catholica, quia omnes Christiani tenentur ad hanc fidem agnoscendam: Porro, hoc symbolum continet in se omne ad salutem necessarium.

Q. Quamdiu est, ex quo hæc fides agnita est?

R. Usque ab Apostolorum temporibus. Quibusdam, si non omnibus Apostolorum scriptis antiquior, b Calvinus agnoscit symbolum Apostolicum in usu fuisse, antequam Epistola ad Hebræos conscripta est.

b *Calvin in Heb. 6. 1.*
c *Matt. 28. 19.*
d *Act. 1. 4. 8.*
e *Discessuri ab invicem, normam prius futuræ prædicationis institu-unt.* Ruffin. *in* Sym. n. 10.
f *Hanc credentibus dandam esse regulam statuunt.* Ib.

Q. Num ab Apostolis compositum est?

R. Ita videtur: quippe à veteribus accepimus c quod Apostoli cum ex Salvatoris jussu abituri erant in omnes gentes ad prædicandum Evangelium, nec d discessuri erant ab Hierosolymis donec secundum illius promissum repleren-tur donis ad opus hoc obeundum, sufficientibus, e antequã discessuri erant ab invicem ad munus suum peragendum, hoc Symbolũ composuêrunt, quod fidei f regula futura esset, cui omnis doctrina conformis esse debuit, & adversus quam nemo disputare aut docere audeat.

Q. *What benefit received Converts by embracing this Creed?*

A. By this they were fitted for Baptism; by this they found ingress into the Church: and by confession and belief of this Creed many were saved, before any part of the New Testament was brought unto them.

Q. *Was this written, think you, before the New Testament?*

A. Not written, but delivered, nor suffer'd to be written for three hundred years at least, after our Saviours Ascension: hence it is usually called by the Ancients, *that tradition of the Church*, and by St. *Paul*, *that* FORM *of doctrine which was* DELIVERED *you.*

Q. *How are we to understand this Creed?*

A. In the same sense it is delivered; that is, in the Literal, Grammatical, and usual sense of the words, wherein I am taught: He that hath commanded me to believe, hath also taught me what to believe.

Q. *May we not take some part of this* Creed *in a figurative sense?*

A. No. As I am taught, so I believe. As it was provided for the good of all, so is it made for the understanding of all. Had it been composed of dark and figurative words or phrases, the learned only could have understood it: indeed it would rather have raised controversies, then setled ones unalterable faith.

Q. *You say right?*

A. Besides, the Apostles had failed of one main intent, for which it was provided. Framed it was for this purpose, that it might be the *token of their unanimity and faith*: and that there

Q. Quid expedit neophytis fidem hanc amplexari?

R. Per hanc ad Baptiſmum diſpoſiti erant, per hanc *a* ingreſſum in Eccleſiam invenerunt, & per *b* agnitionem & confeſſionem hujus fidei multi ſervati ſunt, antequam pars illa Novi Teſtamenti ad illorum manus pervenit.

Q. Nunquid arbitraris hoc Symbolum Scriptum fuiſſe ante Novum Teſtamentum?

R. Non ſcriptum ſed traditum, *c* neque permiſſum eſt per annos trecentos ad minimum poſt aſcenſum Servatoris noſtri literis mandari. Hinc à veteribus dictum eſt *d* illa Eccleſiæ traditio, & à Divo Paulo *e* ea doctrinæ forma, quæ vobis tradita eſt.

Q. Quo ſenſu hoc Symbolum accipi debet?

R. Eodem ſenſu, quo traditum eſt, *viz.* literali, Grammatico, & uſuali verborum ſenſu, quo edoctus ſum quod qui me credere voluit, etiam docuit, quod crederem.

Q. An non aliquota pars hujus Symboli ſenſu metaphorico intelligenda eſt?

R. Nullo modo: prout doctus ſum, ita credo. Ut in bonum publicum, ita in omnium capacitatem compoſitum eſt. Si enim compoſitum fuiſſet ex obſcuris & metaphoricis verbis aut dictionibus; docti ſolummodo intellexiſſent: Imò potius lites creâſſet, quam fidem immutabilem ſtabiliviſſet.

Q. Rectè reſponſum.

R. Porrò, Apoſtoli fruſtrati eſſent hoc fine, quem in compoſitione præcipuè ſibi propoſuiſſent. Nimirum in hunc finem compoſitum erat, ut *f* unanimitas & fidei indicium fiet, & ut *g* manifeſtum fieret quis Chriſtum verè ſecundum

a *Symbolum Apoſtolicum, primus quaſi ingreſſus erat in Eccleſiam iis, qui Chriſto nomen dabant.* Calvin. in Heb. 6. r.

b *Iren. l. 3. c. 4.*

c *Ruffin in Sym. n. 18. Chryſ. Ser. 57. 60. 61. Jer. Epiſt. 69 Aug de Sym. l. 1 c. 1.*

d *Iren. l. 3. c. 4.*

e Ro. 6 17.

f *Iſtud unanimitatis & fidei ſuæ indicium Apoſtoli poſuere,* Ruffin. in Sym. n. 13.

g *Per quod agnoſceretur is, qui Chriſtum verè ſecundum Apoſtolicas regulas prædicaret.* Ib. n. 11.

thereby it might evidently be ſeen, who preached *Chriſt truly according to the Apoſtles rules*, and who not. It had been alſo contrary to the Apoſtles open profeſſion, who affirm, that they *came not with excellency of ſpeech, or of wiſdom*, but that they *ſpake after the manner* and cuſtom of *men*.

Q. *You take then the words of this* Creed *in the literal and plain ſenſe.*

A. I do ſo; for we are not taught at firſt *as ſpiritual, but as carnal men, as babes in Chriſt*; becauſe *we are not able to bear* ſtrong *meat, we muſt be fed with milk*. And I have learned, that *in Scripture where a literal conſtruction will ſtand, the furtheſt from the letter is commonly the worſt.*

Q. *That then we may fully diſcern, whether it may be taken in the uſual and ordinary ſenſe, let us take it a ſunder, and weigh the particular words in the ſeveral Articles. How many Articles are there in this* Creed?

A. Twelve.

Q. *Which is the firſt?*

A. I believe in God the Father Almighty Maker of heaven and earth.

Q. *How underſtand you theſe words?*

A. Accordingly as I utter them; that *God the Father* is the God of all might and power: and that *he made*, or created *Heaven, and Earth, and the Sea, and all things that are therein*; all theſe of nothing.

Q. *Which is the ſecond Article?*

A. And in Jeſus Chriſt his only Son our Lord.

Q. *Is he alſo* God?

A. The *Son* of the ſame ſubſtance and nature with *the Father*; *God of God*; *very God of very God*; *Coeternal*

cundum regulas Apoſtolicas prædicaret, & quis aliter. Etiam contrarium fuiſſet publicæ Apoſtolorum *a* doctrinæ profitentium ſe non in eminentiâ orationis, aut ſapientiæ veniſſe, *b* ſed more hominum uſitato *c* loquutos fuiſſe. *a* 1 Cor. 2. 1. *b* Rom. 6. 19. *c* 1 Cor. 3. 1.

Q. Intelligis itaque verba hujus Symboli ſecundum literam, in ſenſu genuino?

R. Sic intelligo: non enim inſtructi ſumus ut homines ſpirituales, ſed carnales, tanquam infantes in Chriſto; quoniam *a* cibo ſolidiori ali non poſſumus, lacte veſcendum eſt. Didici etiam quoad Scripturam, *d* quod ubi literalis ſenſus admitti poſſit, ea quæ longiſſimè à literâ abeſt, ut plurimùm longiſſimè abeſt à veritate. *a* Ib v. 2. *d* Hooker. Eccl. Pol. l. 5. Sect. 59.

Q. Quò plenè igitur dijudicemus, an accipiendum ſit ſenſu vulgari ac notiſſimo, illud ſeorſim conſideremus, ſingula verba in ſingulis Articulis penſitando. Quot ſunt Artículi in hoc Symbolo contenti?

R. Duodecim.

Q. Primum repete?

R. Credo in Deum Patrem omnipotentem Creatorem cœli & terræ.

Q. Quid hæc verba ſibi velint?

R. Idem quod dudum pronunciatus ſum, *viz.* Deum Patrem eſſe Deum Omnipotentem & fortem: & quod ex nihilo creavit Cœlum & Terram, & omnia quæ in illis ſunt.

Q. Repete ſecundum Articulum?

R. Et in Jeſum Chriſtum, Filium ejus unicum dominum noſtrum.

Q. Num & ipſe Deus eſt? *e* Symbol. Nicæum.

R. Filius Patri conſubſtantialis, *e* Deus de Deo, Deus verus de Deo vero, *f* Patri coævus *f* Athanaſ. Symb.

Q. What benefit received Converts by embracing this Creed?

A. By this they were fitted for Baptiſm; by this they found ingreſs into the Church: and by confeſſion and belief of this Creed many were ſaved, before any part of the New Teſtament was brought unto them.

Q. Was this written, think you, before the New Teſtament?

A. Not written, but delivered; nor ſuffer'd to be written for three hundred years at leaſt, after our Saviours Aſcenſion: hence it is uſually called by the Ancients, *that tradition of the Church*, and by St. *Paul*, *that* FORM *of doctrine which was* DELIVERED *you.*

Q. How are we to underſtand this Creed?

A. In the ſame ſenſe it is delivered; that is, in the Literal, Grammatical, and uſual ſenſe of the words, wherein I am taught: He that hath commanded me to believe, hath alſo taught me what to believe.

Q. May we not take ſome part of this Creed *in a figurative ſenſe?*

A. No. As I am taught, ſo I believe. As it was provided for the good of all, ſo is it made for the underſtanding of all. Had it been compoſed of dark and figurative words or phraſes, the learned only could have underſtood it: indeed it would rather have raiſed controverſies, then ſetled ones unalterable faith.

Q. You ſay right?

A. Beſides, the Apoſtles had failed of one main intent, for which it was provided. Framed it was for this purpoſe, that it might be the *token of their unanimity and faith*: and that

there

Q. Quid expedit neophytis fidem hanc amplexari?

R. Per hanc ad Baptiſmum diſpoſiti erant, per hanc *a* ingreſſum in Eccleſiam invenerunt, & per *b* agnitionem & confeſſionem hujus fidei multi ſervati ſunt, antequam pars ulla Novi Teſtamenti ad illorum manus pervenit.

Q. Nunquid arbitraris hoc Symbolum Scriptum fuiſſe ante Novum Teſtamentum?

R. Non ſcriptum ſed traditum, *c* neque permiſſum eſt per annos trecentos ad minimum poſt aſcenſum Servatoris noſtri literis mandari. Hinc à veteribus dictum eſt *d* illa Eccleſiæ traditio, & à Divo Paulo *e* ea doctrinæ forma, quæ vobis tradita eſt.

Q. Quo ſenſu hoc Symbolum accipi debet?

R. Eodem ſenſu, quo traditum eſt, *viz.* literali, Grammatico, & uſuali verborum ſenſu, quo edoctus ſum quod qui me credere voluit, etiam docuit, quod crederem.

Q. An non aliquota pars hujus Symboli ſenſu metaphorico intelligenda eſt?

R. Nullo modo: prout doctus ſum, ita credo. Ut in bonum publicum, ita in omnium capacitatem compoſitum eſt. Si enim compoſitum fuiſſet ex obſcuris & metaphoricis verbis aut dictionibus; docti ſolummodo intelexiſſent: Imò potius lites creâſſet, quam fidem immutabilem ſtabiliviſſet.

Q. Rectè reſponſum.

R. Porrò, Apoſtoli fruſtrati eſſent hoc fine, quem in compoſitione præcipuè ſibi propoſuiſſent. Nimirum in hunc finem compoſitum erat, ut *f* unanimitas & fidei indicium fiet, & ut *g* manifeſtum fieret quis Chriſtum verè ſecundum

a *Symbolum Apoſtolicum, primus quaſi ingreſſus erat in Eccleſiam iis, qui Chriſto nomen dabant.* Calvin. *in* Heb. 6. 1.

b *Iren. l.* 3. *c.* 4.

c *Ruffin in Sym. n.* 18. *Chryſ Ser.* 57. 60. 61. *Jer. Epiſt.* 69 *Aug de Sym. l.* 1 *c.* 1.

d *Iren. l.* 3. *c.* 4.

e Ro. 6 17.

f *Iſtud unanimitatis & fidei ſuæ indicium Apoſtoli poſuere,* Ruffin. in Sym. n. 13.

g *Per quod agnoſceretur is, qui Chriſtum verè ſecundum Apoſtolicas regulas prædicaret.* Ib. n. 11.

thereby it might evidently be ſeen, who preached *Chriſt truly according to the Apoſtles rules*, and who not. It had been alſo contrary to the Apoſtles open profeſſion, who affirm, that they *came not with excellency of ſpeech, or of wiſdom*, but that they *ſpake after the manner* and cuſtom of *men*.

Q. *You take then the words of this* Creed *in the literal and plain ſenſe.*

A. I do ſo; for we are not taught at firſt *as ſpiritual, but as carnal men, as babes in Chriſt*; becauſe *we are not able to bear* ſtrong *meat, we muſt be fed with milk*. And I have learned, that *in Scripture where a literal conſtruction will ſtand, the furtheſt from the letter is commonly the worſt.*

Q. *That then we may fully diſcern, whether it may be taken in the uſual and ordinary ſenſe, let us take it aſunder, and weigh the particular words in the ſeveral Articles. How many Articles are there in this* Creed?

A. Twelve.

Q. *Which is the firſt?*

A. I believe in God the Father Almighty Maker of heaven and earth.

Q. *How underſtand you theſe words?*

A. Accordingly as I utter them; that *God the Father* is the God of all might and power: and that *he made*, or created *Heaven, and Earth, and the Sea, and all things that are therein*; all theſe of nothing.

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f *Athanaſ. Symb.*

Coeternal to the Father, and coequal: and *our Lord* with the Father.

Q. *Is he also* Almighty?

A. Without question he is: for *by him were all things created, that are in Heaven, and that are in Earth, visible and invisible*; and *by him all things consist.*

Q. *The third Article?*

A. Who was conceived by the holy Ghost, born of the Virgin Mary.

Q. *What is the meaning of this Article?*

A. That in the fulness of time *he was incarnate*, or made flesh *of the Virgin Mary, by the holy Ghost.*

Q. *Was he, who is above, and* before all things, *made flesh?*

A. He, that from all eternity is God with the *Father*, in time was made man; *God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God, and perfect man, of a reasonable soul, and humane flesh subsisting.*

Q. *Is not the holy Ghost his Father also?*

A. No: for in his Incarnation he took nothing of the holy Ghost. Only the holy Ghost took the *Seed* of the Virgin *Mary*, and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soul, the second person in the Trinity assumed into his own person, and became *one Christ. One* (I say) *not by conversion of the Godhead into flesh, but by taking of the manhood into God.*

Q. *Is*

vus & coæqualis, & cum Patre Dominus noſter.

Q. An & Omnipotens eſt?

R. Nemo dubitet. *a* Quoniam per eum omnia facta ſunt, quæ in Cœlis aut in Terris, tam viſibilia quam inviſibilia, & per illum conſiſtunt. *a Coloſ.* 1. 16.

Q. Repete tertium Articulum.

R. Qui conceptus eſt de Spiritu Sancto, natus ex Mariâ Virgine.

Q. Quod ſibi vult hic Articulus?

R. Quod *b* in plenitudine temporis incarnatus erat, ſive caro factus, ex Mariâ Virgine obumbratione Spiritus Sancti. *b Gal* 4. 4.

Q. Num ille qui Supra & ante omnia caro factus eſt? *c Symb. Nicæum.*

R. Ille qui ab omni ævo Deus eſt cum Patre, in tempore factus eſt homo, *d* Deus de ſubſtantia Patris genitus ante omnia ſecula; Homo de ſubſtantia Matris natus in ſeculo, perfectus Deus, perfectus Homo ex animâ rationali & humanâ carne ſubſiſtens. *d Coloſ.* 1. 17. *e Athanaſ. Symb.*

Q. An non Spiritus Sanctus etiam illius Pater eſt?

R. Nullo modo. Nil enim contulit Spiritus Sanctus ad illius Incarnationem. Spiritus Sanctus ſemen in Virgine Mariâ tantum diſpoſuit ad incarnationem è puriſſimis ſanguinibus Mariæ, per operationem Spiritus Sancti, ſine concurſu viri aut Matris ſenſu, in utero Virginis ſapientia edificavit ſibi Domum: Quam carnem animæ unitam ſecunda in Trinitate perſona aſſumpſit in perſonam ſuam, & ſic factus eſt *f* unus Chriſtus. Unus non converſione divinitatis in carnẽ, ſed aſſumptione humanitatis in Deum. *f Ib.*

Q. Unus

Q. *Is he not one, as he is the Son of God, and another as he is the Son of man?*

A. No; though he consist of two natures, he is but one person. *For, as the reasonable soul and flesh is one man, so God and man is one Christ.*

Q. *May then the Virgin* Mary *be said to be the Mother of God?*

A. She may; because she is mother of that man, who is God; *not by confusion of Substance, but by unity of person.* As *Abraham* is the Father of *Isaac*, though not the Father of his Soul; so is she the mother of the second person in the Trinity, though not the mother of his Godhead.

Q. *Which is the fourth Article?*

A. He suffered under *Pontius Pilate, was crucified, dead, and buried*; he, that very person that is the Son of God, and was born of the Virgin *Mary.*

Q. *Why did he suffer all this?*

A For *us men and our salvation*; for *he bare our sins in his own body, that we being dead unto sin, should live unto righteousness, by whose stripes we are healed.* He suffered here, that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he died for a time, that we might live for ever; he was buried, that he might sanctifie the grave, and make it a place of rest for us.

Q. *Did the second person in the Trinity suffer?*

A. His person suffered, though not each nature in his person. As man, but not as God; for God cannot suffer.

Q. *Who*

Q. Unus ne eſt, ut Filius Dei; & alius ut Filius hominis?

R. Minimè: Etiamſi è duabus naturis ſubſiſtit; una tantum Perſona eſt. *a* Quoniam ut anima rationalis & caro unum conſtituunt hominem: ita Deus & homo unum conſtituunt Chriſtum. a *Ibid.*

Q. An Beata Maria Virgo dicenda eſt Dei Mater?

R. Ita: quia mater eſt illius hominis, qui Deus dicitur *b* non per ſubſtantiæ confuſionem, ſed perſonæ unitatem. Ut *Abraham* dicitur Pater *Iſaaci*, etiamſi non dicitur pater illius animæ. Sic illa dicitur Mater ſecundæ Perſonæ in ſacroſanctâ Trinitate, etiamſi non ſit mater illius Divinitatis. b *Ibid.*

Q. Repete quartum Articulum.

R. Paſſus eſt ſub Pontio Pilato, crucifixus, mortuus & ſepultus: Ille, iſta perſona quæ Dei Filius eſt, natus ex Mariâ Virgine.

Q. Cur hæc omnia paſſus eſt?

R. *c* Propter nos homines & propter ſalutẽ noſtram. Quoniam *d* peccata noſtra ipſemet tulit in corpore ſuo; ut peccatis mortui Chriſto viveremus, cujus vibicibus ſanati ſumus. Paſſus eſt hic, ne nos patiamur ſeculo venturo. Paſſus eſt mortem ignominioſam, ut nos effugeremus legis maledictionem. Pauliſper inter mortuos manſit ille ut nos in æternum viveremus. Sepultus eſt ille, ut Sepulchrum conſecrando illud nobis redderet dormitorium. c *Symb. Nicænum.* d 1 Pet. 2. 24.

Q. An perſona ſecunda in ſacroſanctâ Trinitate paſſa eſt?

R. Perſona illius, quanquam non duæ naturæ in illâ perſonâ, paſſa eſt ut homo, non ut Deus, Deus enim non patitur.

Q. *Who did he ſuffer for?*

A. For all the ſons of *Adam*. He took not therefore upon him the perſon, but the nature of man, that ſo he might perfect this great work of Redemption, for all that are of the ſame nature with him.

Q. *Are you ſure of this?*

A. The Scriptures have taught me ſo. *So God loved the world* (ſaith our bleſſed Saviour) *that he Gave his only begotten Son, to the end, that* ALL THAT BELIEVE IN HIM *ſhould not periſh but have life everlaſting.* And St. *John*; *If* ANY MAN *ſin,* WE *have an advocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the* WHOLE WORLD. And S. *Paul* aſſures us, that *Chriſt taſted death for* EVERY MAN. What would we more?

Q. *This is comfortable doctrine.*

A. It is ſo; and to this agrees the doctrine of my mother the *Church of England*, who hath taught me *to receive Gods promiſes in ſuch wiſe, as they are* GENERALLY *ſet forth to us in holy Scripture*: aſſuring me, that our Saviour *upon the Croſs made a full,* PERFECT, *and ſufficient ſacrifice, oblation, and* SATISFACTION FOR THE SINS OF THE WHOLE WORLD; yea FOR ALL THE SINS OF THE WHOLE WORLD, *both original and actual.*

Q. *How comes it then to paſs, that ſo many are damned?*

A. Either for want of Faith, or for want of obedience and repentance: for *to as many*

as

Q. Pro quibus passus est?

R. Pro omnibus *Adami* filiis. Non itaque assumpsit hominis personam, sed formam, ut ita perficeret hoc magnum opus Redemptionis, omnium eorum gratiâ, qui sunt ejusdem formæ cum illo?

Q. An hoc est absque dubio?

R. Ità me docuerunt literæ sacræ. *a* Sic Deus dilexit mundum (inquit Servator noster benignissimus) ut filium suum unigenitum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam. Et Divus *Iohannes*, Si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum justum, & ipse est propitiatio pro peccatis nostris, nec pro nostris solum, sed pro peccatis totius mundi. Et Sanctus *Paulus* nobis fidem fecit, *b* quod Christus pro omnibus mortem gustavit. Quid amplius volumus?

a Johan. 3. 16.

1 Joh. 2. 1, 2.

b Heb. 2. 9.

Q. Videtur hæc doctrina plena solaminis.

R. Imò profecto. Huic etiam congrua videtur doctrina Matris meæ Ecclesiæ Anglicanæ *c* quæ me docuit, ita Dei promissa intelligere, prout generaliter nobis proponuntur in Sacrâ Scripturâ: Affirmans quod Salvator noster in *d* ligno plenum, perfectum ac completum sacrificium, & oblationem immolavit, & satisfactionem pro peccatis totius mundi: imo pro omnibus peccatis totius mundi, tam congenitis, quam post peractis.

c *Artic.* 17. *Liturg. Ang. Orationi præcedenti Eucharistiæ sanctificationem.*

d *Articul.* 31.

Q. Quomodo fit ergo quod tam multi damnantur?

R. Aut propter fidei, aut propter obedientiæ ac penitentiæ defectum. *e* Quotquot illum

e Johan. 1. 12.

as received him, to them gave he power to become the Sons of God.

Q. *Which is the fifth Article?*

A. He descended into Hell, the third day he rose again from the dead.

Q. *How understand you this Article?*

A. Literally, as I do the rest.

Q. *Did Christ go down into Hell?*

A. He did so; otherwise my *Creed* hath taught me something, that is not to be believed.

Q. *Some are of opinion, that it is a Metaphorical speech, and signifies, that he was* truly dead.

A. I know, there are some of that opinion: but I see no reason, why I should assent thereto.

Q. *Why so?*

A. For these five reasons. First, because *Hell* does not signifie the place of the dead, but the place of the damned, as in the case of *Dives.*

Secondly, our Saviours *death* was sufficiently expressed before, in that it is said, *he was dead:* and not only so, but *he was buried.* And we *bury* not the living but the *dead.*

Thirdly, * *Calvin* saith, it is a *battology,* or needless repetition; and not probable, that such vanity should be admitted into so compendious a brief of our Faith.

Fourthly, it is contrary to the course of order, after *burial* to return to his *death*; as if he had suffered death a second time. But it is methodical and orderly, after they had done with his *body,* to acquaint us what became of his

excepêrunt, illis poteſtatem dedit adipiſcendi jus filiorum Dei.

Q. Repete Articulum quintum.

R. Deſcendit ad inferos, die tertio reſurrexit à mortuis.

Q. quomodo Articulus hic interpretandus eſt?

A. Secundum literam, ut & reliquos interpretor.

Q. Num Chriſtus deſcendit ad inferos?

R. Affirmo, aliter crederem, quod credendum non eſt.

Q. Nonnulli opinantur hanc dictionem eſſe metaphoricam, & ſignificat quod verè mortuus eſt.

R. Non ignoro, aliquot eſſe hujus opinionis fautores: ſed non video rationem, cur his aſſentirem.

Q. Quid ita?

Propter rationes quinque ſequentes 1. Quod [a] infernum non ſignificat locum mortuorum, ſed damnatorum, ut in exemplo Divitis.

2. Mors Salvatoris noſtri manifeſto declaratur ex hoc, quod dictum, Mortuus eſt; neque hoc ſolum, verum etiam quod ſepultus eſt. Et non ſolemus ſepelire vivos, ſed mortuos.

3. [b] *Calvinus* affirmat hanc eſſe battologiam, ſive repetitionem ſuperfluam, nec probabilem, quod tantæ nugæ inſerantur tam compendioſo fidei Symbolo.

4. Videtur contra ordinem naturæ, ut poſt Sepulturam, ad novam mortem obeundam cogerent. Illud autem juſto ordine ac methodo factum eſt, poſtquam corpus ejus diſpoſuêrunt ad Sepulchrum, ut nobis palam facerent, quid

[a] Luc. 16. 23. *Ne ipſos quidem inferos uſpiam Scripturarum locis in bono appellatos potui reperire. Auguſt. Ep. 99. de Gen. ad lit. l. 12. c. 33.*

[b] *Calvin. Inſtit. l. 2. c. 16. §. 8.*

as received him, to them gave he power to become the Sons of God.

Q. *Which is the fifth Article?*

A. He descended into Hell, the third day he rose again from the dead.

Q. *How understand you this Article?*

A. Literally, as I do the rest.

Q. *Did Christ go down into Hell?*

A. He did so; otherwise my *Creed* hath taught me something, that is not to be believed.

Q. *Some are of opinion, that it is a Metaphorical speech, and signifies, that he was* truly dead.

A. I know, there are some of that opinion: but I see no reason, why I should assent thereto.

Q. *Why so?*

A. For these five reasons. First, because *Hell* does not signifie the place of the dead, but the place of the damned, as in the case of *Dives.*

Secondly, our Saviours *death* was sufficiently expressed before, in that it is said, *he was dead:* and not only so, but *he was buried.* And we *bury* not the living but the *dead.*

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b Calvin. Inſtit. l. 2. c. 16. §. 8.

his *soul*, when he was dead, and to tell us, that it *descended*, or *went down into hell*.

Fifthly, by the primitive Church, his *descent into hell*, is not accounted any part of his *humiliation*, but the first degree of his *exaltation*.

Q. *Where learn you this doctrine?*

A. In Dr. *Nowels Catechism*; where I find, that by *his descending into hell* is meant, *that as Christ in his body descended into the bowels of the earth, so* IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. *Is not this* D. Nowels *private opinion?*

A. No, it is the resolution of those blessed Reformers under King *Edward* VI. For they tell us, that in the three dayes of Christs death, *His body was in the grave*, HIS SOUL IN HELL, *and his Deity every where.*

Q. *Was not this cast off as an erroneous opinion in* Q. Elizabeth's *dayes?*

A. No certainly, for their Scholars in the Articles of 1562. say thus, *As Christ dyed for us, and was buried*, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. But *we believe, that Christ truly dyed, and was buried*: it is therefore to be believed, that *he truly descended into Hell*. But to say, as we believe that *Christ truly dyed*, so do we believe, that he was *truly dead*, were a most absurd inference, and would be hissed out of the Schools.

Q. *This manifests their resolution, but is this agreeable to the Ancient Church?*

A. There

quid de anima factum est post mortem illius, dicendo illam ad inferos descendisse.

5. Ab Ecclesiâ primitivâ illius descensus ad inferos non habetur pro gradu aliquo humiliationis, at pro gradu primo exaltationis.

Q. Unde hausisti hanc doctrinam?

R. Eo Catechismo Doctoris *Noell*, ubi inveniuntur hæc verba: quod per [a] descensum ejus ad inferos, intelligendum est, quod tanquam Christus descendit in viscera terræ, ita illius anima à corpore separata, ad inferos descendit.

[a] *Consule Noelis Catechismum super hunc articulum.*

Q. An non hæc assertio Doctoris Noelis videtur esse privata?

R. Minimè. Aliter enim determinârunt religionis restitutores subter Regem *Edvardum* sextum. Hi enim nobis declaravèrunt, quod in illis [b] tribus diebus quibus corpus illius sub terram jacuit, anima apud inferos erat, & illius divinitas ubique.

[b] *Articul.* 3.

Q. Nonne hæc opinio ut erronea, explosa est temporibus Reginæ *Elizabethæ*?

Affirmare non audeo. Quoniam illorum discipuli in Articulis Anno. 1562. constitutis hæc verba proferunt; [c] ut pro nobis Christus mortuus est & sepultus: ità credendum est, quod descendit ad infernum. Sed [d] credimus quòd Christus realiter mortuus est & sepultus, Ergo credendum est, quod realiter descendit ad infernum. Nam dicere, prout credimus, quod Christus moriebatur, ita credimus quod mortuus est, conclusio esset absurda & ab omnibus explosu dignissima.

[c] *Articul.* 3.

[d] *Artic.* 1.

Q. Hoc videtur illorum sententiam declarâsse. Sed hæc opinio videtur Ecclesiæ primitivæ conformis?

R. Neque

A. There is not one Councell, or probable Father in the first five hundred years, but is of this opinion. And S. *Austin* is so resolute for this Article, that he saith, *Whosoever denies Christs descent into Hell, is no Christian.* And *Athanasius* in his *Creed*, puts it in among those Articles, whereof he saith, *Which faith except every one do keep* WHOLE AND UNDEFILED, *without doubt he shall perish everlastingly.*

Q. *Where is this* Hell, *that he went into?*

A. In the lower parts of the earth, then which nothing is *lower.* So St. *Paul.* And *Tertullian* makes his expression so full of the bowels of the earth, that no man can doubt of his opinion.

Q. *What went he thither for?*

A. To triumph over Hell, and to fulfil that of the Prophet, *O death where is thy sting? O Hell, where is thy Victory?* To this opinion assents D. *Nowel* in his Catechism.

Q. *Are all of this opinion?*

A. No truly, some conceive, that he suffered the torments of Hell in his Soul: which cannot be. For first, the pains of hell are the death of the soul: and in that sense it is said, *That soul that sins, shall surely die.* But *Christs* soul never sinned; and for *our sins he bare* them *in his body.*

2. The Scriptures teach us, that *Christ suffered for us in the flesh,* and that he was *put to death in the flesh*; not in the soul, no such thing in Scripture.

3. That

R. Neque concilium eſt, neque patet genuinus per hos annos quingentos, quin huic faveat ſententiæ. Sanctus *Auguſtinus* tam pertinax eſt, *a* quod illos negat eſſe Chriſtianos, qui Chriſti deſcenſum ad Infernum negaverint. Et *Athanaſius* in Symbolo ſuo poſuit inter illos fidei Articulos, de quibus ſic loquitur, *b* Quam fidem niſi quis integram ſervaverit & intemeratam, abſque dubio in æternum peribit.

Q. Ubi eſt infernum illud, quo deſcendit?

R. In *c* imis terræ partibus, infimatis infimis, ita Sanctus *Paulus*. Et *d Tertullianus* tam clarus eſt pro viſceribus terræ, quod de illius ſententiâ nemo dubitare poteſt.

Q. Quare infernum petiit?

R. Ut inferorum regnum ſubigeret, ſecundum dictum Prophetæ, *e* O mors ubi aculeus tuus? O ſepulchrum ubi tua victoria? Huic aſſentit Dr. *Noel* in Catechiſmo ſuo prædicto.

Q. Num omnes concorditer congruunt inter ſe de hâc ſententiâ?

R. Non, aliqui enim affirmant illum tormina damnatorum in animâ ſuâ perpeſſum eſſe: quod fieri nequeat.* Quia pœnæ damnatorum animæ mors: & in hoc ſenſu dicitur, Anima quæ peccat morietur. Sed Chriſti anima nunquam peccavit, *g* noſtra autem peccata tulit in corpore ſuo.

2. Nos docent Scripturæ quod *h* Chriſtus in carne pro nobis paſſus eſt, & quod *i* morte affectus eſt, carne, non ſpiritu. Nil tale in Scripturis.

a *Quis, niſi infidelis, negaverit fuiſſe apud inferos Chriſtum? Aug. ep. 99*

b *Athanaſ. Symb.*

c *Eph. 4. 9.*

d *Chriſtum in corde terræ triduum mortis legimus expunctum, id eſt, in receſſu in timo & interno, & in ipſa terrâ operto, & infra ipſam cavato, & inferioribus adhuc abyſſis ſuperſtructo.* Tertul *de animâ c. 55. Chriſtus ad ſolvendos inferni dolores deſcendit. Aug. ep. 99.*

e *Hoſ. 13. 14. 1 Cor. 15. 55.* * *Vel peccato, vel damnatione mors animæ intelligi poteſt.* *Aug. ep. 99.*

f *Ezek. 18. 4.* g *1 Pet. 2. 24.* h *1 Pet. 4. 1.* i *1 Pet. 3. 18.*

3. That ſoul, which is united to the Deity, is not capable of Hell torments. That were to make the ſoul of God ſubject to the Devil, which cannot be imagined without blaſphemy.

4. *David being a Prophet ſaid of the reſurrection of Chriſt, that his ſoul was not left in hell, neither did his fleſh ſee corruption.* If then this was ſpoken of his Reſurrection, it was not ſpoken either of his Death or Paſſion. As then his body was in the place of *corruption*, but *ſaw*, but ſuffered *no corruption*; ſo his ſoul was in *Hell*, the place of torments, but ſuffered no torment.

Q. *How underſtand you theſe two ſayings of his*, My ſoul is heavy even unto death: and, My God, my God, why haſt thou forſaken me?

A. The former he ſpake as he was man, foreſeeing his death at hand, ſhewing that his Soul was exceeding ſorrowful, as ours are, to be parted from the body; The other he ſpake becauſe the Deity for a time had withdrawn her comfortable viſion from the ſoul, that ſo it might endure, what ſorrow it was any way capable of. For if there were an *exceeding ſorrow* in the ſoul to be parted a while from the body; what exceſs of ſorrow was in it, think you, when the ſight of God was ſubtracted from it? ſince the viſion of God is the higheſt comfort of the ſoul, for *in his preſence is the fulneſs of joy.*

Q. *What think you of his* Reſurrection?

A. After *Chriſts* ſoul had for three dayes triumphed over Hell, and all the powers thereof,

3. Anima divinitati unita, non est capax torminum damnatorum: ex hoc enim sequeretur animam divinam Satanæ subjici, quod sine blasphemiâ affirmari non potest.

4. c David Propheta de resurrectione Christi dixit, quod d anima ejus non derelicta esset apud inferos, nec caro illius corruptionem sensura. Si hoc igitur de resurrectione dictum est; neque de morte, neque passione ejus dici debet. Prout corpus igitur in loco putrefactionis erat, sine putredine; sic anima illius apud inferos erat, tanquam in domo pœnæ, sine ulla pœnæ sensibilitate.

c Act. 2. 30. 31. d Psal. 16. 11.

Q. Quomodo hæc duo illius dicta intelligenda sunt. e Anima mea tristis ad mortem usque: &, f Deus meus, Deus meus, ut quid dereliquisti me?

e Mat. 26. 38. f Math. 27 46.

Primum loquutus est ut homo mortem appropinquantem præsentiens & demonstrans, quod illius anima velut & nostra valde contristabatur propter suam dissolutionem a nexu corporeo. Alterum dixit, quòd Divinitas ejus radios suos splendentes pro præsenti ab anima subduxerat, quo eam pro capacitate redderet doloris acerbissimi valde sensibilem: si namque dolor extremus erat in anima propter separationen a corpore momentaneam, quam immodicus erat ille dolor (si conjecturæ locus est) cum Radii divini ab ea sunt absconditi? Quoniam visio beatifica est ultima animæ felicitas. g In illius conspectu gaudiorum satietas.

g Psal. 16. 12.

Q. Quid de illius Resurrectione credis?

R. Postquam per triduum anima Christi exulmarat super inferorum regnum & illius domi-

thereof, it was reunited to the body, which aroſe from the grave without corruption: and both were *filled with the joy of his countenance*, and to aſſure us of this his Reſurrection, in his fleſh he was converſant with his Apoſtles and Diſciples forty dayes.

Q. *Which is the ſixth Article?*

A. *He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.*

Q. *What doſt thou believe in this Artiele?*

A. That the body and ſoul of *Chriſt aſcended* together into Heaven, the higheſt place of biſs, where they never were before: and at that time *he opened the Kingdom of Heaven to all believers.*

Q. *Doeſt thou underſtand theſe words in the literal ſenſe?*

A. I do ſo.

Q. *Can we ſay according to the Letter, that God hath a* right hand?

A. No, we cannot. But both Scripture and *Creed*, in this phraſe or manner of ſpeech, ſtoop to the capacity of man, and expreſs unto us hereby that height of glory, which is otherwiſe unexpreſſible to our underſtanding. For it is that glory, which no other eye hath ſeen, nor ear hath heard, neither hath it entred into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q. *Thou believeſt then, that he aſcended into the higheſt place of glory?*

A. I do ſo, and that not only in place, but in power: for *to him is all power given*, both *in Heaven*

nationes; corpori reunita est, quod a sepulchro resurrexit sine putrefactione: & utrumq; a repletum est jucunditate conspectus sui. Et ut nobis fidem faceret resurrectionis suæ in b carne, versabatur cum A postolis & discipulis suis per dies quadraginta.

a Act. 2. 28.
b Act. 1. 3.

Q. Repete Articulum sextum.

R. Ascendit in cœlum, & sedet ad dextram Dei Patris omnipotentis.

Q. Quid ex hoc Articulo percipis?

R. Quod corpus & anima Christi simul ascenderunt in cœlum, locum beatitudinis altissimum, ubi nunquam antehac fuere. c Et tunc temporis credentibus aperuit regnum Cœlorum.

c Te Deum.

Q. Num hæc verba intelligenda sunt ad literam?

R. Sic intelligenda sunt,

Q. Num secundum literam dicere possumus. quòd Deus habeat dexteram?

A. Non possumus. Sed Scriptura sacra & Symbolum fidei in hac phrasi aut modo dictionis ad hominum capacitatem descendunt, nobisq; effantur cum gloriæ altitudinem, quæ aliter nobis ineffabilis est. Illa enim gloria est, quam nec oculus vidit, nec auris audivit, nec unquam in hominis mentem intravit, ut intelligeret. Et quomodo lingua potest illud effari, quòd a mente concipi non potest? Quod incomprehensibile, ineffabile.

Q. Credis itaque illum ascendisse in locum gloriæ altissimum?

R. Ita est: & quod non solum in locum summum evectus est, sed in dignitatem summã:

a ei

Heaven and in Earth. And yet in this height of glory he is in himſelf ſo humble, and to us ſo gracious, that *he makes continual interceſſion for us.*

Q. *What is the ſeventh Article?*

A. *From thence he ſhall come to judge the quick and the dead.*

Q. *Is this certain?*

A. As certain as he is God. And herein is a main comfort for us, that he who ſuffered for us, and died for us, and continually prayes for us, ſhall be *our Judge.*

Q. *Shall he judge us as he is man?*

A. He ſhall; for *the Father hath given him power and authority to execute judgment.* BECAUSE HE IS THE SON OF MAN. And as man *he is touched with the feeling of our infirmities,* that ſo *he may have compaſſion upon us* weak, wandring, ſilly men, and apt to be deceived. For *in all points he was tempted like as we are, yet without ſin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.*

Q. *The eighth Article.*

A. *I believe in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified; who ſpake by the Prophets.* Theſe are three perſons, and but one God. Thus *we worſhip one God in Trinity, and Trinity in Unity, neither confounding the Perſons, nor dividing the Subſtance.*

Q. *We may not indeed ſay, there be three Gods;*

but

a ei tradita est omnis potestas tam in cœlo quam in terra. In hac tamen gloriæ altitudine præstat se nobis tam mitem, tam benignum, ut *b* quotidiè pro nobis interpellet. *a* Matth. 28 18. *b* Rom. 8. 34.

Q. Repete Articulum septimum.

R. Unde veniret ad dijudicandos vivos & mortuos.

Q. Num hoc certum est?

R. Tam certum est, quam quod ipse Deus est: & in hoc latet gaudium nostrum non parvum, quod ille qui pro nobis passus, mortuus est, & pro nobis quotidie interpellat, nobis futurus est Judex.

Q. Nosne judicabit tanquam Filius hominis?

A. Affirmatur; quia* Pater ei dedit potestatem ac authoritatem exercendi judicium quatenus Filius hominis est. Et quatenus homo *c* afficitur sensu infirmitatum nostrarum, *d* quò satis possit misereri vicem infirmorum, aberrantium, ac ignorantium. *e* Nam in omnibus tentatus est, sicut & nos, absq; tamen peccato. Accedamus itaque cum loquendi confidentia ad thronum gratiæ, ut consequamur misericordiã, & gratiam inveniamus tempore opportuno. * Joh. 5. 27. *c* Hebr. 4. 17. *d* Hebr. 5. 2. *e* Hebr. 4. 15, 16.

Q. Repete Articulum octavum.

A. Credo in Spiritum Sanctum, *f* Dominum ac Datorem vitæ, qui procedit a Patre & Filio, qui cum Patre & Filio adoratur & glorificatur qui loquutus est per Prophetas. Hi sunt tres personæ, Deus unus. Sic *g* Deum unum veneramur in Trinitate, & Trinitatem in unitate neq; confundendo personas, nec substantiam separando. *f* Symb. Nicæn. *g* Athanas. Symb.

Q. Non possumus propiè dicere, quod sunt tres

but may we not ſay, there are three Lords?

A. We may not: for though *we be compelled by the Chriſtian verity to acknowledge every Perſon by himſelf to be God and Lord: yet we are forbidden by the Catholick Religion, to ſay there be three Gods, or three Lords.*

Q. *Why ſo?*

A. Becauſe, *Lord* in reſpect of the three perſons is a name of *ſubſtance*, not of relation, or property. And in God there is but *one ſubſtance*, through three relations.

Q. *What meaneſt thou by relations?*

A. God is called *Father* with relation to his *Son*; or becauſe he hath a *Son*. The ſecond perſon is called the *Son*, becauſe he hath a *Father*. And the *Holy Ghoſt* is called ſo, with relation to them both, becauſe he is the *Spirit* both of the Father and the Son: for he proceeds from both.

Q. *We have now the three Perſons in the Trinity, do we not aſcribe to every one of theſe a ſeveral work concerning man?*

A. We do ſo; to the *Father* we aſcribe our *Creation*, to the *Son* our *redemption*, and to the Holy *Ghoſt* our *Sanctification*. As the *Father created all*; ſo the *Son redeemed all*; and *the Holy Ghoſt ſanctifyed me, and all the elect people of God.*

Q. *Why to the* Father *is aſcribed the* Creation?

A. Becauſe, though the other two perſons did joyntly and equally create with the Father, yet the original of that power is in and from him. And yet *none is afore or after other, none is greater or leſs than another.*

Q. *Why*

tres Dei. Sed non licet dicere quod ſunt tres Domini?

R. Nullo modo. *a* Nam etiamſi cogat nos veritas Chriſtiana ſingulatim unamquamque Perſonam Deum, ac Dominum confiteri. Religio tamen Catholica prohibet, ne dicamus tres eſſe Deos, aut tres Dominos. *a Ibid.*

Q. Quid ita?

R. Quoniam Dominus reſpectu trium perſonarum eſt nomen ſubſtantiæ, non relationis aut perſonalitatis. In Deo autem una tantum ſubſtantia eſt, quanquam tres relationes.

Q. Quid vis per has relationes?

R. Deus vocatur Pater propter relationem ad Filium, aut quia filium habet. Secunda perſona vocatur Filius, quia relationem habet ad Patrem. Et Spiritus Sanctus vocatur tertia perſona propter relationem ad utrumq; quia ſpiritus eſt & Patris & Filii, ex utroque procedens.

Q. Audivimus jam tres eſſe Perſonas in Sacro-ſanctâ Trinitate. An non earum cuilibet aſſignamus opus ſuum proprium circa Hominem?

R. Ita eſt; Deo Patri tribuimus creationem, Filio redemptionem, & Spiritui Sancto ſanctificationem. Sicut Pater omnes creavit, ſic Filius omnes redemit, & Spiritus Sanctus me totumque Populum Dei electum ſanctificavit.

Q. Quare Deo Patri aſcribitur creatio?

R. Quia etiamſi duæ alteræ Perſonæ unâ cum illo cooperabantur, tamen poteſtas originalis erat in & ab eo. *b* Et in hac Trinitate nil prius aut poſterius, nihil majus aut minus. *b Athanaſ. Symb.*

Q. *Why to the* Son *our* Redemption?

A. Because by his blood we are redeemed from death and Hell.

Q. *Why to the* Holy Ghost *our* sanctification?

A. Because it is his special work to *Sanctifie us* by his gifts and graces. Hence is it, that we call him the *holy Spirit*, because he is the *Spirit* that makes us holy.

Q. *We acknowledge, that the* Son of God redeemed all mankind: *why do we not also confess*, that the Holy Ghost sanctifies *all mankind, but* the elect people of God?

A. Because *Christ redeemt all*, that they may be sanctified; but the *Holy Ghost Sanctifies* only those, that believe in *Christ*, or are baptized into *Christ*, that so they may be his elect. For we are *elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto Obedience, and sprinkling of the blood of Jesus Christ.* So both these works must concur to our *election.*

Q. *Which is the ninth Article?*

A. *I believe the Catholick Church, the Communion of Saints*, or *I believe one Catholick and Apostolick Church: Catholick* for time and place, *Apostolick* for faith and government.

Q. *Why call you this Church a* Communion of Saints?

A. Because it is a society of men, that are Sanctified in Baptism, by Faith in Christ, through the operation of the Spirit.

Q. *What is a* Church?

A. *The visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preach-*

Q. Quare Filio tribuitur redemptio?

R. Quoniam per illius ſanguinem redempti ſumus a morte & Inferno.

Q. quare Spiritui Sancto aſcribitur ſanctificatio noſtra?

R. Quoniam illius opus proprium eſt *a* nos per illius dona & Chariſmata ſanctificare: unde vocamus illum Spiritum Sanctum, quia ſpiritus eſt qui nos ſanctificat. *a* 1 Pet. 1. 2.

Q. Confitemur Dei Filium totum genus humanum redemiſſe, cur etiam non fatemur Spiritum Sanctum omne genus humanum ſanctificaſſe: ſed electum tantum Dei populum?

R. Quia Chriſtus redemit omnes ut ſanctificentur. At Spiritus Sanctus eos tantum ſanctificat, qui in Chriſto credunt aut baptizantur, ut ita inter electos numerentur. *b* Electi enim ſumus ex præſcientia Dei Patris, Spiritu nos ſanctificante per obedientiam, & aſperginem ſanguinis Jeſu Chriſti. Ex utriusq; concurſu oritur electio noſtra. *b* 1 Pet. 1. 2.

Q. Repete Articulum nonum.

R. Credo Eccleſiam Catholicam, Sanctorum communionem; Aut *c* Credo unam Catholicam & Apoſtolicam Eccleſiam, catholicam propter tempus, & locum, Apoſtolicam propter fidem & diſciplinam. *c* Symb. Nicæ.

Q. Quare hæc Eccleſia vocatur Sanctorum communio?

R. Quia hominum conſociatio eſt per Baptiſmum ſanctificatorum, operante Spititu Sancto per fidem in Chriſto.

Q. quid eſt Eccleſia?

R. *d* Eccleſia Chriſti viſibilis cætus eſt fidelium, inter quos verbum Dei ſincerè evan- *d* Artic. 19.

preached, and the Sacraments be duely minisired, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.

Q. *What dost thou collect from hence?*

A. These three things. 1. That the Church consists of *Faithful men*; that is, of such who profess the Christian faith. 2. *The word of God* must be sincerely *Preached.* And thirdly, *The Sacraments* must be duly ministred to the Congregation, *according to Christs Ordinance.*

Q. *Is it lawful for every Christian, that will, to preach the word and administer the Sacraments?*

A. No, *it is not lawful for any man to do so, unless he be lawfully called and sent to execute the same.*

Q. *Whom judge you to be* lawfully called and sent?

A. All those, *who be chosen and called to this work by men, who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.*

Q. *Who have publick authority given them, to call and send Ministers into the Lords Vineyard?*

A. Only *Bishops* in the Church of *England*: as is to be seen Article 36. and in the Book *of Ordination.*

Q. *Why doth this Church allow no other but Bishops to give orders?*

A. Because she finds no meer men allowed to do it in the New Testament, but only the *Apostles*, and *Bishops* their Successors. And she keeps close to Scripture.

Q. *Have*

gelizatur, & Sacramenta debitè administrantur, secundùm Christi institutum in omnibus necessario requisitis.

Q. Quid exinde colligis?

R. Hæc tria: primo quod ecclesia constet è credentibus i. e. ex illis qui fidem profitentur Christianam, 2. Quod verbum Dei sincerè evangelizetur. 3. Quod Sacramenta Ecclesiæ debite administrentur secundum Christi institutum.

Q. Nunquid licitum est, cuilibet volenti, verbum Dei exponere, aut Sacramenta administrare?

R. [a] Non est licitum cuilibet hoc agere, sed ei tantum, qui vocatus est, & missus ad hæc peragenda. [a] Artic. 23.

Q. Qui sunt illi qui legitimè vocantur & mittuntur?

R. Ii omnes [b] qui ad hoc opus electi sunt, ac vocati ab hominibus quibus data est potestas ab Ecclesia, ut vocent & mittant Ministros in vineam Domini. [b] Ibid.

Q. Quibus delegatur hoc publicum officium vocandi & mittendi Ministros in vineam Domini?

R. Episcopis solis in Ecclesia Anglicana, prout videre est in Articulo, 39. & etiam libro Ordinationis.

Q. Quare Ecclesia Anglicana non permittit alios præter Episcopos ad jus ordinandi?

R. Quia non constat è Novo Testamento, homines qua tales habere jus ordinandi, præter Apostolos & illorum successores, Episcopos. Ecclesia autem nè latum unguem a Scriptura recedit.

Q. Num

Q. *Have* Biſhops *this* power *of* Ordination *conferred upon them in Scripture?*

A. It is evident they have. *Timothy* was the *firſt Biſhop of the Church of the Epheſians.* And upon him St. *Paul* layes this charge, *Lay hands ſuddenly on no man. Titus* was the *firſt Biſhop of the Church of the Cretians:* And to him the ſame Apoſtle ſpeaks thus; *For this cauſe left I thee in Crete, that thou ſhouldſt ordain Presbyters,* or *Elders in every City.*

Q. *Is not this power given to* Presbyters?

A. Not any where in the New Teſtament.

Q. *Why do you ſay,* I believe the Catholick Church *& not, I believe in the Catholick Church?*

A. Becauſe it is a part of my Creed to *believe* that there is *one Catholick Church*: but it is no part of my Creed, to *believe in,* or to put my confidence in the Church; ſince the Church is a Congregation of reaſonable Chriſtian Creatures, and this a peculiar which belongs only to the *Creator,* God bleſſed for ever. And I will *believe the Church* ſo long as ſhe contradicts not God in his word. But if ſhe do, I ſhall forbear to credit her in ſuch things. I will *believe God,* who is truth it ſelf; *and believe in that God,* who is able to undeceive her, and to lead her into the way of all truth. I will only believe in him, who cannot deceive or be deceived; who cannot be overtopped or croſſed.

Q. *Why ſay you,* one Catholick Church?

A. Becauſe though there be many particular Churches, yet there is but *one Catholick* or univerſal Church, which is not bounded but with the *uttermoſt parts of the earth,* and all theſe are but *one* in faith and Government; as our Saviours Body, though conſiſting of many Mem-

Q. Num Episcopi hoc ordinandi jus è sacris Scripturis obtinent?

R. Videtur quod sic. *a Timotheus* enim primus erat inter Ephesos; Huic autem Sanctus *Paulus* præcipit, *b* ne cui manus temerariè imponat. *c Titus* apud Cretenses primus erat; Hunc autem idem Apostolus hoc modo alloquitur: *d* Hujus rei gratia dereliqui te in Creta, ut oppidatim Presbyteros constituas aut Seniores.

a 2 *Timo. sub finem Epistolæ.*
b 1 *Tim.* 5. 22.
c *Sub finem Epistolæ ad Titum.*
d *Tit.* 1. 5.

Q. An non eadem potestas competit Presbyteris?

R. Nondum liquet è Novo Testamento.

Q. Quare hoc modo loqueris, Credo Ecclesiam Catholicam?

R. Quia fidei Articulus est ut crederem Ecclesiam esse Catholicam, non autem ut crederem in, aut spem habeam in Ecclesia positam. Cum Ecclesia est cætus hominum rationalium Baptizatorum, & hæc præpositio, in, *e* Creatori videtur proprium, Deo in æternum honorando: Fidem etiam Ecclesiæ habebo, nisi Sacræ Scripturæ in suis thesibus adversetur: sin ita, apud me fidem perdidit. Credam Deo, quia & ipsa veritas. Credam in Deum qui potis est illam ab erroribus vindicare, & in omnis veritatis viam reducere. In illum tantum credam, qui nec decipere nec decipi queat, nec oppugnari, nec everti potest.

e *Hæc prepositionis syllabâ In, Creator à Creaturis secernitur, & divina separantur ab humanis.* Ruffin. *in* Symb. n. 151.

Q. Quare dicit, Ecclesiam Catholicam?

R. Hac ratione, *f* quod etsi sint Ecclesiæ multæ particulares; tamen una Catholica est, ceu universalis, quæ terminatur tantum *g* extremitatibus terræ. Et hæ omnes unius sunt fidei & disciplinæ. Prout corpus servatoris nostri etiam

f *Universa Ecclesia ex multis constat Ecclesiis, sicut universa terra ex multis terris. Aug. de civit. Dei l.* 13. *c.* 12.
g Psal. 2. 8.

Members, is but one, knit together by ſinews, and quickned with the ſame Soul.

Q. *The tenth Article.*

A. *I believe the forgiveneſs of ſins.*

Q. *Why doth this Article follow immediately after mention of the Church?*

A. Becauſe it is a bleſſing, which God beſtowes only in the Church, and upon the Members of the Church.

Q. *Is Salvation to be hoped for in the Church only?*

A. It is ſo, by the joynt conſent both of the Ancient and Modern writers.

Q. *Whats the reaſon?*

A. Becauſe *the Church is the body of Chriſt.* As therefore no Member, that is ſeparated from the body, receives life by or with the body; neither doth any Chriſtian partake of the life of grace, or forgiveneſs of ſins, that is divided, or cut off from the Church, which is *Chriſts Body.* Obſerve, the body receives life from the head, and diſtributes it to all the members that it hath. *Chriſt is the head of the Church*; from him the Church receives life and comfort, and conveighs them to every particular member, that ſo they may live, and diſcharge their ſeveral duties. But divided from the body, the members can receive no life or comfort from the head.

Q. *Is this remiſſion of ſin to be found in all Churches.*

A. Yes, without queſtion in all ſuch Churches, wherein *the pure word of God is preached, and the Sacraments be duely miniſtred, according to Chriſts ordinance*; but in no other.

Q. *To whom is this forgiveneſs promiſed?*

A. To

ex multis constat membris, unũ tamen est per nervos connexum, eademq; anima informatum.

Q. Repete Articulum decimum.

R. Credo remissionem peccatorum.

Q. Quare articulus hic immediatè sequitur Ecclesiæ commemorationem?

R. Quoniam videtur privilegium specialiter à Deo in Ecclesiam & illius membra collatum.

Q. Num salus tantum expectanda est intra palum Ecclesiæ?

R. Ita videtur per unanimem tam veterum quam neotericorum scriptorum consensum.

Q. Quæ ratio reddi potest?

R. Quia Ecclesia est *a* corpus Christi. Ac ut nullum membrum à corpore separatum vitam participat de aut cum corpore, similiter nullus fidelis participat de vita Gratiæ, aut de peccatorum remissione, qui ab Ecclesia separatur aut reciditur, Christi corpore. Scire oportet, quod corpus vitam accipit à capite, & illam distribuit per omnia ejus membra: *b* Christus caput est Ecclesiæ, & ab illo derivat Ecclesia vitam & nutritionem, & ea cuilibet membro particulari distribuit ut ita vivant & officia sua obeant. Si vero membra à corpore divisa sunt, neque vitam, neque nutritionem à capite possunt accipere.

a Ephes. 1. 22, 23.

b Ibid. & Colos. 18.

Q. Num potestas remittendi peccata omnibus Ecclesiis particularibus competit?

R. Proculdubio omnibus iis Ecclesiis, ubi *c* syncerè Dei verbum prædicatur, & Sacramenta debitè administrantur secundum Christi institutum: sed non aliis.

c Art. 19.

Q. Quibus hæc peccatorum remissio promissa est?

A. To all thoſe, *that truly repent, and unfeignedly believe his holy Goſpel.* He calls to all, he is merciful to all: he hath given us a taſte of his goodneſs in pardoning the greateſt and foulest ſins, not that we might imitate or practiſe them; but that we might underſtand, that our gracious God is ready to pardon the greateſt ſinner, if ſo be he turn unto the Lord humbly with unfeigned ſorrow and repentance, and bring forth fruits worthy of amendment of life.

Q. *May the* ſin againſt the holy Ghoſt *be pardoned?*

A. This ſin is raiſed to the full height, it is made up by final impenitence: take away final impenitence, and the ſin is pardonable. *Repent* (ſaith the Scripture) *for the Kingdom of heaven is at hand*: but *unleſs you repent, ye ſhall all periſh.*

Q. *This is comfortable doctrine: but what reaſon have you for it?*

A. My faith reſts upon Gods goodneſs, and gracious promiſes. When God hath ſpoke the word, reaſon muſt ſubmit.

Q. *Which is the eleventh Article?*

A. I believe the Reſurrection of the body; namely, that this very body, in which I live and move, ſhall be raiſed out of the duſt in the laſt day.

Q. *What, this very body?*

A. Certainly this ſelf-ſame body. For doth not *Job* ſay, *I ſhall ſee God in my fleſh and not with other, but with* THESE EYES *ſhall I behold him.* And S. *Paul*, THIS CORRUPTIBLE *ſhall put on incorruption, and* THIS

MORTAL

R. *a* Omnibus vere pœnitentibus & firmiter credentibus in Spiritum suum Sanctum. * Ad omnes clamat, omnibus misericordiam suam extendit. Dedit nobis amoris specimen dando veniam delictis nostris majoribus ac magis impiis: non ut imitemur tanta scelera aut perpetremus; sed ut intelligamus Deum nostrum benignissimum aptum esse ad condonandum maximis peccatoribus, modo humiliter se convertant ad Dominum, ex animo dolentes ac resipiscentes, fructus ferentes pœnitentiæ convenientes.

a *In Absolutione Lit. Angl.* * Mat. 11. 28.

Q. Num peccatum in Spiritum Sanctum condonabile est?

R. Peccatum hoc ad summum evictum est, & per finalem impœnitentiam completum. Absit finalis impœnitentia & peccatum veniale est. *b* Resipiscite inquit Scriptura, appropinquavit enim regnum cœlorum. *c* Nisi resipiscatis omnes itidem peribitis.

b Mat. 4. 17. *c* Luc. 13. 3. 5.

Q. Hæc doctrina videtur admodum salutaris: sed quibus innititur fundamentis?

R. Fides mea innititur divinâ bonitate, & illius amplissimis promissis. *d* Cum Deus dixit verbum, ratio abjicienda est.

d De remissione peccatorum sufficere deberet sola credulitas. Quis enim eam, aut rationem, requirat, ubi indulgentia principalis est? Ruffin. in Symb. n. 171.

Q. Repete undecimum Articulum.

R. Credo corporis Resurrectionem; nimirum quod hoc corpus meum vivens & movens in ultimo die à terra resurget.

Q. Num hoc ipsum corpus?

R. Sine dubio hoc ipsissimum corpus. An non inquit *Iob*? *f* In carne meâ visurus sum Deum, non alienis sed hisce oculis illum aspecturus. Et Sanctus *Paulus* *g* Corruptibile hoc induet incorruptibile, & mortale istud induet

f Job. 19. 26, 27. *g* 1 Cor. 15. 53.

MORTAL *shall put on immortality.* This and no other. In the Church of *Aquileia*, therefore, at the rehearsal of the Creed, every man when he came to this Article, signed his forehead with the sign of the Cross, and said, *I believe the Resurrection of* THIS FLESH, *this* very *flesh*, that he touched with his finger.

Q. *Is not this a wonderful thing?*

A. It is so, and so are the rest of the Articles, if strictly scanned: all above the eye of Reason. S. *Paul* gives a simile of *a grain of wheat*, how it is buried, and dies, and rots, and then riseth again far more fresh, than it was cast into the earth. Were this but rarely seen, it would seem most wonderful.

Q. *What if the body be burned to ashes?*

A. S. *Clement, of* whom S. *Paul* makes mention, (*Phil.* 4. 3.) in that Epistle, which in the Primitive times was usually read in all Churches, to prevent this question, gives us the example of the *Phœnix*, which every 600 years is burnt to ashes; and out of those ashes ariseth the same *Phœnix* again, young, fresh, and vigorous.

Q. *Have we no such example in Scripture?*

A. We have, Ezek. 37, 1. where the dead, dry, scattered bones come together, *bone to his bone*, and sinews and flesh came upon them, and skin upon the flesh, and breath entred into them, and they stood up an exceeding great army.

Q. *When shall this* Resurrection *be?*

A. At the last and great day of Doom.

Q. *What becomes of the Soul all this while? does that also die?*

A. NO.

immortale, hoc & non aliud.[a] In Eccleſia itaq; Aquileienſi in repetitione Symboli, quilibet cum ad hunc Articulũ deventum eſt, ſignavit ſe crucis ſignaculo, dixitq; Credo Reſurrectionem hujus carnis, hujus quam digito meo pertingo.

[a] *Ruffin. in Symb.* n. 171.

Q. An non hoc mirabile videtur in oculis noſtris?

R. Mirabile equidem eſt, ſic etiam reliqui fidei Articuli, ſi diligenter examinentur, omnem intellectus rationem ſuperare videntur. [b] Sanctus *Paulus* nobis dat exemplum in grano tritici, quod ſeritur, moritur & corrumpitur, tunc autem reſurgit longe vegetius quam cum terræ mandabatur. Si hoc rarò contingeret, an non mirabile videretur?

[b] 1 Cor. 15. 36, &c.

Q. Quid ſi corpus in cineres cremaretur per ignem?

R. Sanctus *Clemens*, [c] de quo Divus *Paulus* mentionem fecit [d] *Phil.* 4. 3. in eâ Epiſtola quæ primævis temporibus in omnibus Eccleſiis publicè recitata eſt, ut huic dubio præveniret, exemplum nobis præbet in Phœnice, quæ ſemel ſexcenteſimo quôque anno in cineres crematus, è quibus cineribus repullulaſcit eadem avis, nova, perfecta, vegeta.

[c] *Clemens Epiſt. 1. ad Corinth. p.* 34, 35.
[d] *Philip.* 4. 3.

Q. Nonne tale aliquod exemplum habemus in Scripturis?

R. Habemus apud *Ezek.* 37. 1. Ubi mortua, arida, ac diſjecta oſſa appropinquabant ad invicem, os unum ad ſuum alterum, & nervi & caro ſuper ea aſſurgebat, cui cutis ſuperinduta eſt & in ea ſpiritus ingreſſus eſt, & ex his conflatus eſt exercitus numeroſiſſimus.

Q. Quando futura eſt hæc Reſurrectio?

R. [e] In ultimo & magno die Judicii.

[e] 1 Cor. 15. 24.

Q. Quid interim fit de animâ? nam & ea etiam moritur?

R. Non

A. No

Q. *How prove you that?*

A. God calls himself the *God of Abraham, Isaac and Jacob*, but *God is not the God of the dead, but of the living.* Though then they be dead in body, in soul they live. We find *Lazarus's* soul alive in a place of bliss, and *Dives's* soul in a place of torment, while his brethren were living here on earth. And our Saviour promised the penitent Thief, that he should be *that day with him in Paradise.* Which was spoke of his Soul; for his body was that day buried in the grave. To these may be added the souls of the Martyrs, which lye under the Altar.

Q. *By whose power shall they be raised?*

A. By the power of Christ. For all *that are in their graves shall hear the voice of* THE SON OF MAN: *And shall come forth, they that have done good, unto the Resurrection of life; and they that have done evill unto the Resurrection of damnation.* If then we should not have these our own very bodies at the resurrection, God should deal unjustly to torment those bodies in hell fire, which had never done amiss.

Q. *The last Article.*

A. *The life everlasting.* For they that have done good *shall shine as the stars for ever and ever:* and they that have done evil, *shall be accursed into everlasting fire. This is the Catholick Faith, which except a man believe faithfully he cannot be saved.*

Q. *You said that your Godfathers and Godmothers did also promise for you, that you should keep Gods commandements. Tell me, how many there be?*

A. Ten

R. Non.

Q. Quomodo probatur illud?

R. *a* Deus vocat semetipsum, Deum *Abrahami*, Deum *Isaaci*, Deum *Iacobi*: Deus non est Deus mortuorum sed viventium. Idcirco etsi quoad corpus mortui sunt, quoad animam vivunt. *b* Invenimus animam *Lazari* viventem in sinu *Abrahami*, & *c Divitis* animam in loco tormentum, *d* dum fratres illius in terris erant apud vivos. Salvator etiam noster latroni pœnitenti loquutus est, dicens, *e* Hodiè mecum eris in Paradiso. Quod dictum est de anima. *f* Corpus enim eodem die sepultum est. His addi possunt *g* animæ sub altari eorum quia mactati sunt pro testimonio verbi.

a Mat. 22. 32.
b Luc. 16. 22.
c Ib. v. 24.
d Ib. v. 28.
e Luc. 23. 43.
f Joh. 19. 31, 32.
g Rev. 6 9.

Q. Cujus sub auspicio resurgent mortui?

R. Auspice Christo. *h* Omnes enim qui in Monumentis sunt, audient vocem Filii hominis & prodibunt: Qui bene fecerint ad vitæ Resurrectionem, qui vero malè ad Resurrectionem condemnationis. Ergo si non hæc eadem corpora in Resurrectione haberemus, Deus injustè faceret, ablegando corpora ad Gehennæ ignem, quæ adhuc nunquam quidquam deliquissent.

h Joh. 5. 28, 29.

Q. Recita ultimum Articulum.

R. Credo vitam æternam. Quoniam qui benè operati sunt, *i* fulgebant sicut stellæ in secula sempiterna. At *k* qui malè, exsecrati in æternum ignem abituri sunt? Hæc *l* est fides catholica, quam nisi quis credat, salvus esse non poterit.

i Dan. 12. 3.
k Mat. 25. 41.
l *Athan. Symb.*

Q. Dixisti modo quod Patrimi & Matrimæ sponsponderunt te observaturum omnia Dei mandata. Dic mihi, quot eorum numerantur?

R. Decem

A. Ten.

Q. *Which be they?*

A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the houſe of bondage.* This is the Preface; wherein he ſhews, who it is that ſpeaks unto them, and layes this obligation upon them, to hearken to his words.

Q. *Which is the firſt commandement?*

A. Thou ſhalt have none other Gods but me. None but this God, who by a ſtrong hand and ſtretched-out arm delivered them out of the hands of *Pharaoh*, and from all his Hoſt; and brought them as ſafely as miraculoſly through the red Sea.

Q. *What God is this?*

A. The ſame God, whom in our Creed we confeſs to be the *Father Almighty*, maker of Heaven and earth.

Q. *Why then doth he not tell them ſo?*

A. Becauſe they were eye-witneſſes of this his miraculous power; wherein he manifeſted his *Omnipotencie*, in commanding the Winds, and the Sea; in making the day as night to the *Egyptians*, and the night as day to the *Iſraelites*, by the Cloud and Fiery Pillar: In routing and deſtroying the mighty, and delivering the naked from the peril of the ſword. In cauſing the rock of flint to yield a ſpring of water, and the heavens to ſhowre down *Manna* and *Quails* for their food. This his late kindneſs bound them to hearken to him.

Q. *Which is the ſecond Commandement.*

A. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs, &c.

Q. *It*

R. Decem.

Q. Quæ ſunt ea?

R. Eadem quæ Deus locutus eſt *Exodi* 20. C. dicendo, Ego ſum Dominus Deus tuus, qui te eduxi de terrâ *Ægypti*, è domo ſervorum. Hæc eſt Præfatio, in quâ manifeſtatur Legiſlator, qui ad auſcultationem illos hortatur.

Q. Quodnam eſt Mandatum primum?

A. Deos nullos alios habebis præter me. Non alium præter Deum illum, qui per manum potentem & brachium extenſum illos liberavit è manu *Pharaonis* & illius exercitus & per mare rubrum eos traduxit tam ſecurè quam mirificè.

Q. Quis ille Deus?

R. Idem Deus, quem in Symbolo agnoſcimus Patrem Omnipotentem, Creatorem cœli & terræ.

Q. Quare illis hoc non ſignificat?

R. Quoniam teſtes erant oculati mirandæ ejus poteſtatis, per quam manifeſtavit ſuam Omnipotentiam in *a* objurgando ventos & mare, in creando *b* caliginem tenebroſam ſupra terram *Ægyptiorum* & illucendo noctem *Iſraelitis*, quaſi dies eſſet, per nubem igneam, * in diſſipando & evertendo potentes, & eripiendo inermes à periculo gladii, in *c* educendo fontes aquarum è ſaxis adamantinis & in dando illis Manna de cœlo & Coturnices pro eſca. Hæc illius benignitas hos obſtrinxit ad illum auſcultandum.

a Exod. 14. 21.
b Exod. 10. 21. Ib. c. 14. 20.
* v. 24. 25. &c.
c Num. 20. 11. Pſ. 114. 1.
d Ex. 16. 13, 15.

Q. Quodnam eſt Mandatum ſecundum?

R. Non facies tibi ſculptile, aut imaginem ullam &c.

Q. Annon

Q. *Is it not lawful to make a* Graven Image?

A. It is: otherwise *Solomon* would not have made those two *Cherubims*, much less have placed them in the Holy of Holies, over the mercy seat: and these are they (as I take it) which are called the *Cherubims of Image work*, 2 *Chron.* 3. 10. Neither would he have made the *carved Cherubims*, & Palm-trees upon the walls and upon the doors both of the Temple and Oracle: nor the *molten Oxen*, or *graven Lyons*, all which he caused to be set in the house of the Lord.

Q. *Where's the fault then?*

A. *In making them to thy self*, to be *thy God*, *in bowing down to them*, *& worshipping them*. Elsewhere therefore it is said, *Ye shall not set up any Image of stone in your Land*, To Bow Down Unto It, and the curse is laid upon those that worship carved or molten Images, not upon those that make them; unless they make them for that or the like use.

Q. *Why so?*

A. Because this is Gods honor, and he will not part with it to any other. *Thou shalt worship the Lord thy God, and* Him Only Shalt Thou Serve. So the Law, so the Gospel. As then they offend that give Gods worship to Idols; so do they sin against his Commandments, that do not *bow down to God, and worship him*. As the former are Idolaters, the latter are little better than *Atheists*; for *in their works*, in their Church-duties, *they deny him* to be their God.

Q. *Hath not God himself given a reason for this?*

A. He hath in the very next words, *For I the Lord thy God, am a jealous God*, And the condition of *jealousie* is, that as it cannot endure

to

Q. Annon eſt licitum Sculptile facere?

R. Imo licitum eſt. Alioquin *Solomon* non feciſſet duos Cherubinos, multò minùs hos *a* diſpoſuiſſet intra domum intimam *b* ſuper operculum propitiatorii: & hi ſunt, prout arbitror, qui vocantur duo Cherubini opere ſculptili facti, 2 *Chron.* 3. 10. neque feciſſet *c* Cherubinos inciſos aut palmas ſuper parietes aut ſuper fores tam templi, quam oraculi, neque *e* boves fuſos, neque *f* leones ſculptos, *g* quos omnes in domo Domini diſpoſuit.

Q. Ubi ergo peccatum eſt?

R. In faciendo tibi ſculptile, aut fuſile pro Deo, his honorem exhibendo aut eos colendo. Alibi ergo dictum eſt, *h* Statuam lapideam tibi non eriges ut huic te incurves: & *i* anathema his debitum eſt, qui incurvant ſe coram imaginibus, ſive ſculptis ſive cælatis: non autem facientibus, niſi huic aut ſimili uſui ab iis parantur.

Q. Quid ita?

R. Quoniam Dei gloria eſt, quam alteri non participabit. *k* Dominum Deum adorabis & huic ſoli ſervies; ſic vetus teſtamentum: ſic etiam *l* Evangelium. Sicut enim hi peccant, qui Dei honorem idolis exhibent: ſic etiam peccant illi, qui non Deo ſe incurvant & illum colunt. Illi ſunt Idolatræ, hi paulo minus quàm Athei. *m* Factis enim, i. e. cultu negant illum eſſe Deum.

Q. An non hujus mandati ratio reddita eſt ab ipſo Deo?

R. Imo proximis verbis. Ego enim Deus tuus, Deus ſum zelotes. Zelotypiæ autem ratio in hoc fundatur, quod nolim us id quod nobis

a 1 Reg 6. 23.
b Ibid.
c Hebr. 9. 5.
d 1 Reg. 6. 29.
e Ibid. v. 32 55.
f 2 Chro. 4. 3.
g 1 Reg. 7. 36.
h Ibid. v 51.
i Levit 26. 1.
k Deu. 17 15.
l Pſal. 97. 7.
m Math. 4. 10.
m Tit 1. 16.

to have that which is our due given to another; neither can we digeſt to have it denied to our ſelves. For it is all one to me, to have that which is mine denied me, or given to another.

Q. *What followes upon this?*

A. That God is equally angry with them, that do not *bow down to him*, and with thoſe, that *bow down to Idols*; he counts them equally *haters of himſelf*, and will equally *Viſit the ſins of the Fathers upon the children, unto the third and fourth generation*, of them that ſin againſt him either way.

Q. *But how doth he eſteem of them, that deteſt* Idolatry; *and give him his due worſhip, that* bow down to him and worſhip him?

A. He reckons them among his lovers and friends, *they love me*, ſaith he *and keep my Commandments*: And as they *love him*, ſo doth he love them; for *in them he will ſhew mercy unto thouſands* of their generation. And ſurely this is reaſon ſufficient to move every Chriſtian to *worſhip and fall down, and kneel before the Lord* our God.

Q. *Which is the third Commandment?*

A. *Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.*

Q. *What is the meaning of this Commandment?*

A. That we do not raſhly, and upon ſlight occaſions take his *Name* or word into our mouths; much leſs *prophane* or blaſpheme it. That we *ſwear* not raſhly, or vainly, or falſly.

Q. *Is it lawful to ſwear at all?*

A. It is; otherwiſe the Pſalmiſt would never have ſaid, that *All they that ſwear by God, ſhall be commended.* Indeed ſome Controverſies cannot

debitum, à nobis alienari, aut nobis denegari. Idem enim eſt, ſive meum mihi denegetur aut abalienetur.

Q. Quid inde ſequitur?

R. Nimirum Deum æqualiter illos ſtomachari, qui illum non adorant, ac illos qui coram idolis ſe incurvant; utroſque ex æquo habeat pro oſoribus ſui, æqualiterq; viſitabit patrum iniquitates in filios, nepotes & abnepotes, qui hoc vel illo modo peccant.

Q. Sed quo in honore apud eum ſunt, qui idololatriam abominantur, & ei reddunt cultū debitum; qui incurvant ſe coram illo, ac illum adorant

R. Inter familiares & amicos numerat. Me amant, inquit, & mandata mea ſervant. Et ſicut illum hi amant, ita ille hos redamat. Nam in hos exercebit benignitatem in milleſimos uſque iſtius generationis. Et hoc videtur argumentum ſufficiens ad inſtigandum Chriſtianos ut *n* adorent, & procumbant, & genua flectant eorum Domino Deo noſtro. *n* Pſal. 95. 6.

Q. Quodnam eſt mandatum tertium?

R. Non aſſumes nomen Domini Dei tui in Vanum; non enim impunè feret, qui nomen illius in vanum aſſumpſerit.

Q. Quid ſibi vult hoc mandatum?

R. Quod *o* non temerariè aut leviter nomen aut illius verbum uſurpemus: multo minùs polluamus, aut violemus. Quod non juremus temerè, vanè, falſò, *o* Levit. 19. 12. *Non jurabis per nomen meum falſo, neque nomen Dei tui profanabis.*

Q. Num licitum eſt jurare ulla de cauſa?

R. Licet. Alitèr enim Pſaltes nunquam dixiſſet, quod *p* quicunque per Deum jurant, lætabuntur. Revera lites quædam ſine juramen *p* Pſal. 63. 12.

cannot well be ended without an oath. But it must be taken *in juſtice and judgement, and truth*: that is, as is confeſſed on all hands, we may ſwear only to do ſuch things as are lawful and honeſt; and make oath of ſuch things onely, as are certainly known unto us.

Q. *Is it not good to ſwear, but upon juſt and neceſſary occaſion.*

A. It is not; for our Saviours command is, *Swear not at all. But let your Communication be Yea, Yea; Nay, Nay: For whatſoever is more than theſe, cometh of Evil.* Either *of evil* in thy ſelf, or in others. *Of evil* in thy ſelf, when thou haſt got a naughty cuſtom of ſwearing; or haſt behaved thy ſelf ſo ill, that no man will believe thee without an oath. *Of evil* in others, when they are ſo miſtruſtful, that they will not believe any man without an oath. Or when by reaſon of injuries, or controverſies between Neighbours, thou art brought upon thy oath.

Q. *Who ſin againſt this Commandement?*

A. All common and uſual ſwearers, all blaſphemers and prophaners of Gods name or word; all perjured perſons, all that ſwear before they are reſolved of the point in queſtion; all that ſwear what they know not, though never ſo true; all they that enforce, or entice, or occaſion any perſon to ſwear that, which is contrary to Gods word or honour, or the truth, or what is doubtfull unto himſelf.

Q. *What's the reaſon of this?*

A. *For the Lord will not hold him guiltleſs that taketh his name in vain.* Though it be not ſo great a ſin as *Idolatry*, or as the contempt or neglect of Gods worſhip; though he threaten not *to*

puniſh

to dirimi non possunt. Sed q jurandum est in justitia, judicio, veritate. Hoc est (ut omnes pro confesso habent) jurare tantum debemus in licitis & honestis, & de iis quæ nobis planè cognita sunt. q Jer. 4. 2.

Q. An non licitum est jurare, nisi in justis ac necessariis?

R. Non est Salvatoris enim mandatum est, ut, f non omnino juremus: sed ut sermo noster sit etiam, etiã, non, non; quod enim super hæc redundat à malo est, a malo quod de te vel ab aliis ortum habet. A malo de te, cum jurandi malam consuetudinem contraxisti aut tam malè te gessisti, quod nemo tibi credat sine juramento. A malo ab aliis, quando adeò diffidentes sunt, quod nemini credant nisi jurato; aut quando propter injustitiam & lites inter proximos jurando cogeris testimonium perhibere. f Matth. 5. 34.

Q. Qui peccant contra hoc mandatum?

R. Omnes frequenter & levi de caussa jurantes, omnes blasphematores & profanatores divini nominis, aut Sacræ Scripturæ, omnes periuri, & qui jurant de rebus non notis, etiamsi vera jurent; omnes qui cogunt, suadent aut occasionem præbent cuiquam jurandi illud, quod aut Dei verbo contrarium, aut illius gloriæ, aut veritati, aut sibimetipsi incertum est.

Q. Quæ hujus ratio?

R. Quia Deus illum non relinquet impunem, qui nomen ejus in vanum assumpserit. Etiamsi crimen non sit ejusdem gravitatis cum idolatria, contemptu, aut neglectu cultus divini, etiamsi Deus non denuntiet illis tam

grave

puniſh them in ſo deep a meaſure yet *he will not hold them guiltleſs*; he will puniſh them according to the meaſure of their ſin, though not ſo ſeverely as *unto the third and fourth generation.*

Q. *Which is the fourth Commandement?*

A. *Remember, that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, &c.*

Q *This precept begins not like the reſt. What conceive you to be the reaſon of this?*

A. It begins with a *Memento*, for theſe reaſons. I. Becauſe it is not moral and perpetual, as the reſt are. II. Becauſe it was but now newly given. III. Becauſe the Jews were a people much given to the world, much ſet upon their profit; and ſo they might make a gain, they ſpared neither man nor beaſt.

Q. *Was not this precept obſerved before this time?*

A. Truly no; We read indeed, that *on the ſeventh day God ended his work, and reſted on the ſeventh day from all his work which he had made.* And that *God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work.* But we find not any command given to man for keeping the *ſeventh day*; or that any of thoſe good men before *Moſes* kept it holy. Neither is any mention at all made of the Sabbath, from *Gen. 2. to Exod. 16.*

Q. *What meet you with there?*

A. There I finde, that when God had delivered the Children of *Iſrael* out of the hand of *Pharaoh*, and all his hoſt, when he had brought them through the red Sea into the wilderneſs, when he had fed them with Manna and Quails from Heaven, that he ceaſed to rain

grave ſupplicium, non tamen impunè ferent. Hos caſtigabit pro meritis; quanquàm non tam acriter, ut extendat ad tertiam aut quartam generationem.

Q. Quod eſt mandatum quartum?

R. Recordare diei Sabbathi, ut ſanctifices illum. Sex diebus operaberis, &c.

Q. Hoc mandatum exordium non habet, ut alia: Quam ob cauſam arbitrare?

R. Incipit à monitu propter ſequentes rationes. Primùm, quia non videtur morale ac perpetuum, ſicut cætera. 2. Quia jam nunc traditum erat. 3. Quia Natio Judæorum populus erat valdè mundo addictus, multùm lucro deditus, & modo rem augerent, neque homini neque jumento pepercíſſent.

Q. An mandatum hoc olim obſervatum non erat?

R. Non. Legimus quidem: Deum opus ſuum perfeciſſe die ſeptimo, & quod die ſeptimo quievit ab opere ſuo, quod faciendo creavit. Et quod || Deus Benedixit diei ſeptimo & ſanctificavit ipſum, quia in eo quieverat ab omni opere ſuo. Non autem legimus homini præceptum eſſe, ut hunc diem obſervaret ſeptimum, aut quod aliquis virorum ſanctorum ante Moyſen illud ſanctificârat: Neque mentio ulla facta eſt Sabbathi à Geneſeos ſecundo, ad decimum ſextum caput Exodi. Gen. 2.2 || Ib. v. 3.

Q. Quid illic ſcriptum eſt?

R. Scriptum invenio, quod cum Deus liberaverat Populum Iſraeliticum è manu Pharaonis & illius exercitus, & eos deduxerat per mare rubrum in eremum. Cum Manna & coturnices à cœlo in eſcam dederat, * die ſeptimo *Exod. 16, 27.

rain down this heavenly food on the seventh day, that the people might take notice of the *Sabbath*. There indeed the Lord commanded, that *no man go out of his place on the seventh day*. And *the people* accordingly *rested on the seventh day*: but it was only from gathering Manna and Quails, for ought can be thence collected.

Q. *Is this all?*

A. Yes. For though God intimated unto them several wayes, that he had made this a day of rest, yet he commands it not to be *kept holy*, or to be set apart for his service, till *Exod.* 20.

Q. *What reason is there for this rest?*

A. 1. That they might have a day to meditate upon the Creation, and so to be put in mind of this their Creator. 2. That they might learn to be holy as God is holy, by making *the seventh day an holy day* to serve the Lord in. 3. That they may learn of God to be merciful, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord, *Deut.* 5. 14. *That thy man-servant, and thy maid-servant may rest as well as thou.* Where he adds a second *memento* to this Commandment: *And* REMEMBER, saith he, *that thou wast a servant in the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm*: THEREFORE *the Lord thy God commanded thee to keep the Sabbath day.* So the same God, that created the world, brought them out of *Ægypt*.

Q. *Do we keep the same day holy?*

A. No, we keep the first day of the week holy; that day, whereon Christ arose from the dead.

Q. *Did*

cessavit hunc cœlestem cibum demittere, z quo populus sabbathum observarent. Ibi quidem Deus præcipit, y ne quis exiret è loco suo die septimo. Sic z Populus quiescebant die septimo. At quantum exinde colligi potest, quiescebant tantum à collectione Mannæ & Coturnicum. * Ib. v. 26. y Ib. v. 29. z Ib. v. 30.

Q. Num hæc est tota veritas?

R. Etiam. Nam etiamsi Deus illis multifariam indicasset, quod hunc in diem quietis creasset, non jussisset tamen, ut sanctificaretur, aut in sui cultum dicaretur, donec perventum est ad Exodi. Cap. 20.

Q. Quæ ratio hujus quietis?

R. Primò ut meditentur in hoc die creationem, & Creatorem suum commemorent. 2. Ut discant esse sancti, prout Deus Sanctus est, observando diem septimum cultui divino sacrum. 3. Ut à Deo discant esse misericordes, eandemque otii libertatem servis concedere, quam & hi adepti sunt per liberationem à servitute. Sic enim dicit Dominus Deut. 5. 14. Ut quiescat servus tuus & ancilla tua sicut & tu. Ubi monet eos iterum circa hoc præceptum. Et a memineris, inquit ille te servum fuisse in terra Ægypti, & Dominum Deum tuum eduxisse te inde manu forti & brachio extenso, idcirco tibi præcipit Jehova Deus tuus ut observes diem Sabbathi. Sic idem Deus qui creavit mundum, illos eduxit de terra Ægypti. a Deut. 5. 15.

Q. Num eundem ipsum diem sanctificamus nos?

R. Non, sed primum hebdomadis diem sacrum habemus, diem in quo Christus à mortuis resurrexit.

rain down this heavenly food on the ſeventh day, that the people might take notice of the *Sabbath*. There indeed the Lord commanded, that *no man go out of his place on the ſeventh day*. And *the people* accordingly *reſted on the ſeventh day*: but it was only from gathering Manna and Quails, for ought can be thence collected.

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Q. Num eundem ipsum diem sanctificamus nos?

R. Non, sed primum hebdomadis diem sacrum habemus, diem in quo Christus à mortuis resurrexit.

Q. Did Christ arise from the grave on the first day of the week?

A. Scripture manifests it. For we read that *when Iesus was risen early, the first day of the week, he appeared first to Mary Magdalen.* S. Mark 16. 9.

Q. Is this agreeable to Gods command?

A. Though it be not agreeable to the letter, it fails not of the meaning. Though we keep not the *seventh day*, we keep *one of the seven*, which imitates Gods rest after our six dayes labour. And an hard matter it is to Prove, that God gave over sending Manna upon the *seventh day* of the week: and yet that day the the people rested.

Q. From that time, when God commanded the seventh day, is it lawful for man to alter the day.

A. A less blessing gives way to the greater; *Creation* to *Redemption*. Besides, we know, that shadows and figures were to vanish, when *Christ came*. But the *Sabbath* was *a shadow*, *Col.* 2, 16, 17. it was therefore to vanish, when our Saviour had actually accomplished what was prefigured by the *Sabbath*. The apostles therefore after our Saviours Resurrection, made the first day of the week the *day of rest*; as appears S. *Ioh.* 20. 16. 1 *Cor.* 16. 2. *Apoc.* 1. 10.

Q. Did the Apostles command us to keep this day?

A. No; but we according to Saint *Pauls* rule imitate the *Apostles*; knowing, that they were guided by the Spirit of God. The *Apostles* began to keep this day, the first day of the

Q. Num Christus è Sepulchro surrexit primo hebdomadis die?

R. Clare docet Scriptura. Legimus enim, cum Jesus resurrexisset manè primo die hebdomadis, apparuit primùm Mariæ Magdalenæ, Marc. 16. 9.

Q. Num hoc videtur congruum mandato divino?

R. Etiamsi non ita sonet ad literam, sensu tamen absonum non est. Etiamsi non observamus diem septimum, unum tamen de septimis observamus: quod imitatur divinam quietem post opus suum hexameron. Nec facilè probari potest Deum cessasse die hebdomadis septimo ab immittendo Manna, quanquā isto die quievêrunt Populus.

Q. Ab eo tempore, quo Deus diem hunc constituit, num homini licitum est alium substituere?

R. Beneficium minus majori cedere debet: Creatio Redemptioni. Præterea hoc novimus, formas & figuras evanidas fore adventante Christo. Sabbathum autem figura erat, Colos. 2. 16,17. Ergo evanescere debuit, cum Salvator noster actualiter perfecisset quod per Sabbathum præfigurabatur. Apostoli itaq; post Salvatoris nostri resurrectionem primum diem hebdomadis substituerunt pro die quietis, ut liquet ex Joh: 20. 26. 1Cor. 16. 2. Apocalyp. 1. 10.

Q. Apostoline mandârunt hunc diem observare?

R. Non. Sed nos secundum *b* regulam Sancti Pauli, Apostolos imitamur, pro comperto habentes illos a Spiritu Sancto instructos esse. Apostoli diem hunc primò inceperunt

b 1 Cor. 11. 1.

the week: and the Church of God hath done so ever since. The *practice of the Apostles* is a sufficient warrant.

Q. *Is it lawful to do no manner of work on this day?*

A. Not the works of our trade or vocation, to make a gain thereby. But upon that day we may do works of necessity, and works of charity.

Q. *How prove you this?*

A. By our Saviours Doctrine and Practice. 1. By his doctrine, for he justified by Scripture, *that it was lawful for his Disciples on the Sabbath day, to gather ears of Corn, and eat them.* And that it is as lawful for us, *to pull our ox or ass out of a ditch on the Sabbath day.* This for works of necessity. And for works of charity, or mercy, he justifies them by his own practice. *On the Sabbath day he healed the withered hand*; as also *the man sick of the Palsie. On this day he opened the eyes of the blind.* And not only so, but he gives us directions for the future, assuring us that *The Sabbath was made for man, and not man for the Sabbath.*

Q. *Which is the fifth Commandment?*

A. *Honour thy father and mother*, &c.

Q. *Who are meant by* Father and Mother?

A. I. Our natural parents. II. The *King and his Ministers*: that is, all such as are placed in authority by the *King*. III. All my governours, teachers, spiritual *Pastors and Masters*. And in the last place, *all my betters*.

Q. *Of natural parents there is no question; but is the* King *my* Father?

A. The *Kings* style hath ever been the *Father*

of

runt observare, nimirum primum hebdomadis diem, & Ecclesia hactenus eundem observavit. Apostolorum praxis sufficiens videtur authoritas ad hunc diem stabiliendum.

Q. An non licitum est opus ullum facere in hoc die?

R. Non licet versari circa artis aut vitæ negotia, ut per hæc lucrum indipiscamur. Sed in eo die necessaria, aut charitatis opera peragere licitum est.

Q. Quomodo hoc constat?

R. Et à Salvatoris nostri doctrina & illius praxi. 1. Ab illius doctrina: nam è scripturis asseruit, quod [c] licitum esset discipulis suis Sabbatho spicas vellere & edere, & quod æquè licitum esset [d] extrahere bovem aut asinum nostrum è puteo die Sabbathi. Hoc pro operibus necessariis; tam autem quoad opera charitatis aut misericordiæ, ea justificat per suam praxin: Die Sabbathi restituit manum aridam, ut etiam [f] paralyticum, [g] hoc die aperuit oculos cæci: & non hoc tantum, sed de futuro nos instruit, asserendo [h] sabbathum factum esse propter hominem, non autem hominem propter Sabbathum.

[c] Matth. 12. 1, 2.
[d] Luk. 14. 5.
[e] Matth. 12. 13.
[f] Luc. 14. 4.
[g] Joh. 9. 15.
[h] Mar. 2. 27.

Q. Quod est mandatum quintum?

R. Honora patrem & matrem tuam, &c.

Q. Qui sunt intelligendi per patrem & matrem?

R. Primùm Genitores nostri. 2. Rex cum ministris suis. 3. Omnes qui in me imperium habent, institutores, pastores spirituales & magistri; & ultimo omnes mei majores.

Q. De genitoribus dubium nullum. Sed an Rex etiam pater meus est?

R. Inter

of his Country; to put us in minde of our filial duty, and him of the Fatherly and tender affection he ought to bear to his Subjects. And are not *Kings and Queens* called, the *nursing Fathers and nursing Mothers* of the Church? To signifie to us, who are the Sons of the Church, what they are to us, and how we ought to behave our selves towards them.

Q. *How ought we to* honour the King?

A. As Gods Substitute and immediate Vicegerent: for *on the Lords throne he sits, to be King for the Lord thy God.* So then he is next to God, and less then God only.

Q. *Wherein doth this honour consist?*

A. In fearing to displease him; in obeying him, in reverencing and loving him; in giving him what ever is due to him by the Law of nature, the Law of God, & the Law of the Land.

Q. *How far forth must we* obey the King?

A. So far forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q. *May the King command, what is evil?*

A. He ought not. If he doe, *we must obey God, and not man.* But though he may not command us to do that, which in it self is evil, or unlawful, yet he may prohibit some things, that in themselves are lawful & honest though they seem necessary for the preservation of a common-wealth. And this prohibition we are to obey.

Q. *How prove you this?*

A. *Ionadab* commanded the *Rechabites* his sons, that neither they, nor their children should 1 *drink wine* for ever. And that they should neither 2 *build house*, nor 3 *sow seed*, nor 4 *plant vineyard*,

nor

R. Inter titulos Regios semper inseritur, quod sit *h* patriæ Pater: ut nos sumus memores officii nostri filialis, & ille amoris paterni & charitatis erga suos subditos. An non *i* Reges & Reginæ dicuntur nutritii & nutrices Ecclesiæ? Ut nobis innotescat, qui sunt filii Ecclesiæ, & quid hi ad nos, & quomodo nos gerere debemus erga illos.

h Pater patriæ. *i* Isai. 49, 23

Q. Quomodo Rex à nobis honorandus?

R. Tanquam à Deo ordinatus, ac illius vicem gerens. *k* Collocavit enim illum in solio suo Regem pro Domino Deo tuo. Proximus itaq; Deo est, & solo Deo minor.

k 2 Chro. 9. 8.

Q. Quibus honor isti videtur consistere?

R. In *l* metuendo illius iram, *m* in obsequendo venerando omnia ei debita jure naturæ, jure divino, aut municipiali.

l prov. 20. 2. &c. 24. 21. *m* 1 Pet. 2. 15.

Q. Quousque obedire Principi tenemur?

R. Eousque quod ne quid præcipiat adversus legem naturæ, aut verbum Dei.

o Rom. 13. 5, 6.

Q. Num Regi licitum est, imperare illicita?

R. Non est licitum. Sed si imperet, *p* obedire oportet Deo potius quam hominibus. Tametsi verò Rex mandare non debet id quod in se malum aut illicitum est, quorundam tamen usum interdicere potest, qua in se licita & honesta sunt, etiamsi ad Reipublicæ salutem videantur necessaria. Hanc autem interdictionem tenemur observare.

p. Acts 5, 29.

R. Quo modo hoc probas?

R. *q* Jonadab interdixit Recabæis filiis suis 1. Ne ipsi aut illorum filii vinum biberent unquam, 2. Nec domum ædificarent, nec 3. semen sererent, nec 4. vineam plantarent, neo

q Jer. 35. 6, 7.

not *have any*. We know that in themſelves all theſe things are lawful and honeſt; and yet they obeyed the voice of their Father *Ionadab*, in forbearing theſe. And God commends them and rewards them for it: for his promiſe to them in this, *Becauſe ye have obeyed the commandment of Ionadab your Father, and keep all his precepts, and done according to all that he hath commanded you, Ionadab the Son of Rechab ſhall not want a man to ſtand before me for ever.* And the King hath an higher power for us, than our Parents have.

Q. Are you ſure of this?

A. This is learned by daily experience. If my Father command me one way, and the *Kings* Officer another, I muſt obey the *Kings* Officer, and not my Father. The reaſon is, becauſe as I am ſubject to my Father, ſo is my Father ſubject to the *King*. The *King* therefore may puniſh my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but *the King is the father of all his Countrys*, that is, of all the Families in his Dominions: He hath therefore Power both over me and my Father. Beſides, the King hath the Power, of the Sword, of life and death: Which a Father hath not. For if my Father kill me, the *King* ought to queſtion him, and to execute juſtice upon him for this wicked Fact.

Q. May no man controul, or forbid, what the King *commands?*

A. Surely no: for *the King is ſupreme*, the higheſt power under God. All other Civil powers are to be obeyed ſo far forth, *as they are ſent by the King*, as they have Authority from him,

5. ſibi haberent. Notum eſt hæc omnia ſuâ natura & licita eſſe & honeſta. Tamen hi *r* auſcultabant voci Jonadab patris ſui in omnibus quæ præcepit illis. Quapropter Deus non tantum laudat, ſed eos remuneratur, ut eis loquutus eſt, *s* Eò quod auſcultâſtis præcepto Jonadab patris veſtri, & obſervâſtis omnia ejus mandata, & facitis omnino prout ille vobis præcepit, Jonadab filio Recabi non deerit vir, qui coram me ſtet omnibus temporibus. Regis autem ſuper nos potior eſt quam parentum authoritas.

r ibid. v. 1.

s ibid. v. 19. 20.

Q. Num hoc certum eſt?

R. Hoc per quotidianam experientiam evincitur: Nam ſi patris imperium hac me cogat, magiſtratus autem illac, magiſtratui potius obediendum, quam patri. Ratio evidens eſt, ſicut ego Patri, ſic Pater Regi ſubditus eſt: forſan etiam ego & pater a Rege plectemur, ille quia contraivit Regis mandato, ego quod patri potius quam Regi auſcultavi. Pater meus, tantum paterfamilias eſt, Rex autem Pater patriæ, *i. e.* omnium illius ditione familiarum, exercet itaque dominium ſupra me & patrem meum. Porrò Rex *t* gladii jus habet, vitæ neciſq;: Pater meus non ita. Nam ſi me pater occidat, Princeps teneturad inquirendum de eo, & etiam ad ulciſcendum tã indignum facinus.

t Rom 13. 4.

Q. Neminem ne oportet Principem redarguere, aut illius mandatis adverſari?

R. Reverà non, *u* Rex enim ſupremus eſt, ipſi Deo proximus. Omnes humanæ ordinationes eatenus obtemperandæ, quatenus ab illo ſuam derivant authoritatem, nec alterius.

u 1 Pet. 2. 13. ib. v. 14.

him, and no further. To be otherwise taught, is but to be trained up to Rebellion. For the King is not only the Fountain of Honour, but the Fountain of all Civil power, within his own Dominions; as the Apostles justifie, *Rom.* 13. 1, 1 S. Pet. 2. 14.

Q. But suppose the King *command that which is utterly unlawful, & contrary to Gods word, may we disobey?*

A. Disobey him we may, to obey God. That is, we must prefer Gods command, before the *Kings*. And this cannot justly be called disobedience, but obedience; since *we obey the higher powers*, namely God, *from whom he hath this power.*

Q. And may we resist *in this, or such like cases?*

A. We may not; since that God, who hath charged *obedience* upon us, hath forbidden *resistance* upon pain of *damnation.*

Q. What is to be done in these straits?

A. When we may not submit to the command injoyned, we must submit to the penalty inflicted. Thus did the Apostles of *Christ*; and thus must we.

Q. What if the King be a Tyrant, or persecutor of the Orthodox Faith?

A. Yet we must submit, as is prescribed. After this manner the Apostles & their Scholars, submitted to *Nero*, *Domitian*, *Iulian*, &c.

Q. What is due to the King by the Law of God?

A. Subjection, Reverence, Tribute, Custome, Fear and Honour. And no humane Law can take these, or any of these from him, since *the divine Law is the Supreme Law*: & every Law is void, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Princes *for the Lords*

sake,

Qui aliter inſtructus, ad ſeditionem moliendā eruditus eſt. Rex enim non ſolum honoris fons, ſed omnis juſtitiæ intra ſuos principatus. Prout Apoſtolus, Rom. 13. 1. 1 Pet. 2. 14.

Q. Quid ſi Rex mandaverit, quod penitùs illicitū eſt & Dei verbo contrariū, num reſiſtere oportet?

R. Illi potius reſiſtere debemus, quā Deo, *i e.* mandata Dei, Regis mandatis anteponere debemus; & hoc juſtè inobedientia dici non poſſit ſed obedientia. Cum ſubditi *x* ſimus poteſtatibus ſuper eminentibus, viz. Deo, a quo poteſtas regalis derivatur.

x Rom. 13. 1.

Q. At in his aut ſimilibus obſiſtere debemus?

R. Nullo modo; quia Deus, qui nobis præcepit ut ſimus ſubditi, *y* reſiſtentiam prohibuit ſub pœnâ condemnationis.

y ib. v. 2. *Non reſiſtit quod ſubjectum eſt. Aug. de verâ Relig. c. 35.*

Q. Quid faciendum eſt hiſce in auguſtiis?

R. Quando non poſſumus legibus latis ſubmittere, pœnam illa tam patienter ſufferre debemus. Sic Chriſti Apoſtoli, ſic etiam nos.

* *Magiſtratibus ex animo deferendus eſt honor, etiam tyrannis. Beza in Act. 23.*

Q. Quid ſi Rex ſit Tyrannus, aut perſecutor fidei Orthodoxæ?

R. *Tamen illi parendum, ut ſcriptum eſt. Hunc in modum Apoſtoli & eorum diſcipuli ſubditi ſunt Neroni, Domitiano, Juliano, &c.

Q. Lege divina quid Regi debitum?

R. *z* Subjectio, reverentia, *a* tributum, vectigal, *b* timor, *c* honor. Neque lex ulla humana hæc aut ex his unum abalienare poteſt. Quoniam lex divina, lex ſuprema; & lex omnis, quam primum lata eſt, ſi huic repugnet, inefficax eſt Hinc eſt quod tenemur Principibus obedire propter *d* Dominum, propter

z Ro. 13. 1
a Ib. v. 6, 7.
b Prov. 24. 21.
c 1 *Pet.* 2. 17.
d 1 *Pet.* 2. 13.

e con-

ſake, for Conſcience ſake, and upon pain of Damnation.

Q. Why is God ſo careful of Kings?

A. 1. Becauſe they are his ſubſtitutes, and repreſent his Maieſty. 2. Becauſe they are *Gods Anointed.* 3. Becauſe in diſpoſing Favours, and diſpenſing Juſtice, they cannot but draw much envy upon themſelves 4. Becauſe the King is *worth ten thouſand of* the beſt of *us.* And yet when the people ſpake this of *David*, there were brave men among them, *viz. Ittai* the *Gittite*, and *Ioab* and *Abiſhai*, Davids own Siſters ſons; men of great birth and power, eminent for vertue, and the chief Commanders of his hoſt.

Q. How ought we to honor our parents?

A. By loving, reverencing, and ſuccouring them in their neceſſities, ſince under God they are the Authors of our being, and breeding, and preſervation; not becauſe we have need of them, but becauſe they are our Parents. *Honour* THY FATHER, not becauſe he is great, or rich, but becauſe he is thine. Thus Solomon, though a mighty Monarch, 1. roſe up to meet *Bathſheba his Mother*, and 2. *bowed himſelf unto her*, and 3. *cauſed a ſeat to be ſet for her*, and 4. *placed her on his right hand. S. Pauls* advice therefore is, that *we learn to ſhew piety at home, and to requite our Parents*, and his charge is, that *Children obey their Parents in all things.* And reaſon good, *for theſe duties are well pleaſing unto the Lord.*

Q. How ought we to honour our Maſters?

A. By obeying them in all things; not with eye-ſervice,

e conſcientiam, ſub f pœna condemnationis.

Q. Quare Deus videtur tam ſollicitus de Regibus.

R. 1. Quia à g Deo ordinati ſunt, & illius imaginem gerunt 2. h quia Chriſti ſunt Domini. 3. quia i in conferendis honoribus, & juſtitia diſtribuenda non poſſunt non ſibi multorum invidiam comparare. 4 Quia Rex k potior eſt decem mille ſubditorum ſuorum, etiam optimorum. Erant tamen, cum hoc de Davide dictum eſt, inter populum multi viri inclyti, viz. l Itthaius Gitthæus, m Joabus & Abiſcaius filii ſororis Davidis; viri optime nati, dynaſtæ, virtute clari, & primarii ordinis inter milites.

Q. Quomodo Parentes honorandi?

R. Amando, reverendo, ac illorum neceſſitatibus ſuppetias ferendo. Quia Deus per hos nobis largitur vitam, victum, & vitæ conſervationem. Non quia nobis ſunt uſui, ſed quia parentes noſtri ſunt. Honora patrem, non quòd vir ſummus aut ditiſſimus eſt, ſed quòd tuus eſt. Sic o Solomon etiamſi Monarcha invictiſſimus, 1 aſſurrexit ut obviâ iret Bathſhebæ illius matri, 2. incurvavit ſe coram ea, 3. Solium ei apponi juſſit, 4. collocavit eam ad dexteram ſuam. Conſilium itaq; Divi Pauli hoc eſt, p ut diſcamus priùs in propriam domum pietatem exercere & parentibus retribuere, & illius mandatum hoc eſt, quod filii in omnibus parentibus obedirent. Ratio eſt, quod r hoc Domino complacitum eſt.

Q. Quomodo Domini noſtri ſunt honorandi?

R. ſ Auſcultando eis in omnibus, non aſſentatiunculis tanquam ſupparaſitantes, ſed in ſim-

a Rg. 13. 5.
f Ib. v. 2.
g 2 Chr. 9. 8.
h Thren. 4. 20.
i 1 Pet. 2. 14.
k 2 Sam. 18. 3.
l Ib. v. 2.
m 1 Chro. 2. 16.
n 2 Sam. 18. 2.
o Reg. 2. 19.
p 1 Tim. 5. 4.
q Col. 3. 20.
r Ib. & 1 Tim. 5. 4.
ſ Col. 3. 22.

vice, as men-pleasers, but in singleness of heart, fearing God.

Q. The Scriptures are very mindful of the duty of Children and Servants, but are they silent of Parents and Masters?

A. They are not. Of Parents and Masters in general they say thus; *He that provides not for his own is worse then an Infidel.* And in particular to each of them thus: *Ye Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord. Ye Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.*

Q. What saith the Scripture concerning spiritual Pastors and Masters?

A. It calls them *the Salt of the earth, the light of the world; the Angels of God; the Ministers of Christ, and Stewards of the mysteries of God; Fathers in Christ;* and *Labourers together with God.* And the people are *Gods husbandry,* whereon they are to spend their labour.

Q. What requital are we to make them for these their pains?

A. Let him that is taught in the word, minister unto him that teacheth, in all good things. FOR AS THEY THAT WAIT UPON THE ALTAR, *are partakers with the Altar;* EVEN SO HATH THE LORD *also* ORDAINED, *that they which preach the Gospel, should live of the Gospel.* Besides St. *Paul* commands us to *Remember our guids, who have spoken unto us the word of God, whose faith he enjoyns us to follow:* as also to *Obey them, and submit our selves unto them, for they watch for our souls.* And again; *Let those Presbyters,* or Elders, *that rule well, be counted worthy of double honour; especially they who labour in the word and doctrine.*

Q. What

simplicitate cordis tanquam Deum timentes.

Q. Scripturæ videntur admodum memores officii filiorum ac servorum. Num vero silent de officiis parentum ac Dominorum?

R. Non. De parentibus & dominis ita loquuntur generaliter, quod *t* si quis suis non providet, infideli deterior. Particulariter autē utrique sic. *u* Vos patres ne provocate liberos vestros ad iram, sed nutrite eos in disciplina & admonitione Domini. * Vos domini, jus & æquum servis præstate, ut qui sciatis vos quoque habere Dominum in cælis.

t 1 Tim. 5. 8.
u Eph. 6. 4
* Col. 4. 1.
x Mat. 5.
y Ib. v. 14
z Mal. 2. 7
a 1 Cor. 4. 1.
b Ib. v. 15.
c 1 Cor. 3. 9.

Q. Quid præcipit Scriptura de pastoribus Spiritualibus & magistris?

R. Hos vocat *x* sal terræ, mundi lumen, Angelos Dei, *u* Christi ministros, mysteriorum Dei dispensatores, *b* patres in Christo, *c* Dei administros. Populum autem, Dei agriculturam, cui hi laborem suum impendere debent.

Q. Quid illis retribuendum pro tantis laboribus?

R. *c* Communicet ille qui instituitur in sermone, cum illo qui illum instituit, omnia bona. Num ut *f* hi qui altari assident, cum altari participant: ita constituit Dominus ut qui evangelium annuntiant, ex evangelio vivant. Præterea Sanctus *Paulus* nos jubet *g* memores esse ductorum nostrorum, qui loquuti sunt nobis Dei sermonem quorum fidem imitari debemus, *h* & etiam ut his obediamus & obsecundemus, quoniam excubias agunt pro animabus nostris. Iterumque *i* Presbyteri illi aut seniores qui bene præsunt, duplici honore digni habentor, presertim hi qui laborant in sermone ac doctrina.

c Gal. 6. 6.
f 1 Cor. 9. 13.
g Heb. 13. 7.
h Ib. v. 17.
i 1 Tim. 5. 17.

Q. What saith the Scripture generally of our betters?

A. We must reverence them, and *rise up to the hoary headed.* We must *intreat the elder men as Fathers, the elder women as Mothers; and Honour Widows, that are widows indeed.* We have *Moses* for an example, who *did obeysance to Iethro his wives Father.*

Q. How comes it to pass, that Father *and* Mother *are named, but not the King, nor any of the rest?*

A. Because in the *Father* and *Mother* there is 1. Age 2. Place, and 3 wisdom to instruct, and 4. Power to command and controul. In them God at first setled all that power which since is derived from them to our Governours, according to their several places and degrees.

Q. Which is the sixth Commandment?

A. Thou shalt do no murder wherein not only actual murder, but the resolution or desire to do it, is condemned. Yea all causeless and unbridled anger is forbidden: for our Saviour saith, that *Whosoever is angry with his brother without cause, shall be in danger of judgement.* And so S. *Iohn, whosoever hateth his brother is a Murderer.* The unjust judge also is in the same Predicament; for *cursed is he that takes a reward,* or bribe, *to slay an innocent person.*

Q. The seventh Commandment?

A. Thou shalt not commit adultery.

In which words not only the act, but all inordinate affections and desires, or any thing tending thereto, is forbidden. For *S. Paul* forbids *Chambering and wantonness.* And our Saviour professeth, that *whosoever looketh on a woman to lust after her, hath committed adultery with her*

Q. Quid dicit Scriptura generaliter de majoribus noſtris?

R. *k* Illos oportet revereri, & corã capite cano aſſurgere. *l* Seniores decet hortari tanquam patres, mulieres autem natu grandiores, tanquam matres; *m* Honorare viduas quæ verè viduæ ſunt. Exemplũ habemus in Moyſe, *n* qui coram Jethro ſocero ſuo in genua procidit.

k Levit. 19. 32. *l* 1 Tim. 5. 1, 2. *m* Ib. v. 3. *n* Ex. 18. 7

R. Qui fit quod patres & matres nominantur, non autem Rex aut alius quiſquam?

Q. Quoniam in patre & matre primo anni erant, 2. locus, 3. ſcientia ad docendum, ac 4. jus imperii & compulſiones. In his primario Deus fundarit, eam omnem poteſtatem, quæ poſt delata eſt ad gubernatores noſtros, ordine vel gradu diſtinctos.

Q. Quod eſt mandatum ſextum?

R. Non occides: quo non ſolum homicidium actuale, ſed reſolutio aut animi propenſitas ad illud patrandum condemnatur, imò omnis temeraria aut ineffrænata ira interdicta eſt. *o* Quicunq; inquit Salvator noſter, iraſcitur fratri ſuo temerè in periculo verſabitur apud Judicem. Et Sanctus *Iohannes*, *p* Quicunque fratrem ſuum oderit, homicida eſt. Judex etiam iniquus eodem verſatur in periculo. Quoniam *q* Maledictus eſt qui pretium accipit, aut munus ad innocuum cæde percutiendum.

o Math. 5. 22. *p* 1 Joh. 3. 15. *q* Deut. 27. 25.

Q. Mandatum ſeptimum?

R. Non Mæchabere. Quibus verbis non ſolum damnatur factum, ſed & omnes amores & illicitæ concupiſcentiæ, aut horum illecebræ damnantur. Interdixit Sanctus *Paulus* *r* cubilibus & impudicitiæ viis. Et Salvator noſter affirmat, quod *s* quicunque mulierem

r Rom. 13. 13. *s* Math. 5. 28.

her already in his heart.

Q. The eighth Commandement?

A. Thou ſhalt not ſteal. Wherein not only theft, but *oppreſſion, extortion,* and *conſenage* are forbidden. And to this commandment I conceive belongs that curſe, *Deut.* 27. 17. *Curſed is he that removeth away the mark of his neighbours lands*, either by Meere-ſtones, Evidences, Records, or the like; for this is *conſenage* at the leaſt.

Q. The ninth Commandement?

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour. In judgement we may not, without queſtion. Indeed in our ordinary communication it is dangerous for any man to ſcandalize, or ſlander his neighbour. They that do ſo, ſhall have no place in the Kingdom of God, 1 *Cor* 6. 10. Neither may we *lye*; ſince the Lord will deſtroy him that doth ſo. To this command belong thoſe two imprecations; *Curſed is he that letteth in judgement the right of a ſtranger, of the Fatherleſs and Widow.* And, *Curſed is he that ſmiteth his neighbour ſecretly.*

Q. Who is my Neighbour?

A. Not only thoſe that are of our Kindred, or ſuch as are neer us by acquaintance, or habitation, or Countrey: but even thoſe, that are of another Nation and Religion: as our Saviour manifeſts in his Parable of the *Iew and Samaritan.* S. *Luc.* 10. 30, *&c.*

Q. We are now come to the laſt, tell me that.

A. Thou ſhalt not covet thy neighbours houſe, &c. This laſt takes away all evaſion from thoſe, who conceive only actual adultery and actual theft

intuetur ut eam concupiscat, eam jam in corde suo incestavit.

Q. Mandatum octavum?

R. Non furtum facies. Quo præcepto non tantum ipsum furtum, sed omnis *oppressio, *Lev. 25. 39, 46.
u extortio, fraudulentia interdicuntur. Huic *u* 1 Cor. 6. 10.
etiam precepto videtur illud maledictū pertinere, *Deut.* 27. 17. Maledictus qui removet * 1 Thes. 4. 6.
terminum proximi sui, sive notetur per lapides terminales, testimonia, libellos conscriptos, aut per his similia.

Q. Mandatum nonum?

R. Non dices falsum testimonium contra proximum tuum. In litigiis procul dubio fieri non debet: in colloquiis familiaribus periculosum est cuiquam proximum calumniari, aut huic obloqui. Talibus locus nullus apud regnum Dei. 1 *Cor.* 6. 10. Neque mentiri debemus; *x* Mendaces enim Deus perdet. Huc pertinent duæ istæ maledictiones, *y* Maledictus qui pervertit jus peregrini, pupilli, aut *x* Psal. 5. 7. *y* Deut. 27. 19.
viduæ, & *z* Maledictus qui proximum suum *z* Ib. v. 24.
clam cædit.

Q. Quis mihi proximus?

R. Non illi solū qui consanguinei sunt, aut proximi familiaritatis frequentiâ, aut habitatione, aut natione: Sed ii etiam qui sunt alius gentis aut religionis. Prout declarat nobis Salvator noster in parabola Iudæi & Samaritani, *Luc.* 10. 30.

Q. Ad ultimum jam deventum est, illud repete.

R. Non concupisces domum proximi tui, &c. Hoc ultimum omnes eos evincit, qui opinantur nullum esse homicidium, aut furtum

theft to be ſin. For if ſin be a breach of Gods Law; then is it ſin to covet, or luſt after that which is none of mine. Thus this precept teacheth us to reſiſt all evil motions, and to root out all luſts and covetous deſires, that ſo they may never break forth into Rebellion againſt God, and bring the ſecond death upon us.

Q. *Art thou able to keep theſe Commandments?*

A. Of my ſelf I am not, but *I can do all things in God that ſtrengtheneth me.* We are taught therefore at the end of each Commandment, to call upon the Lord by prayer, *Lord have mercy upon us, and encline our hearts to keep this Law.* And after the laſt Commandment, *Lord have mercy upon us, and write all theſe thy Laws in our hearts we beſeech thee.* And I am taught *at all times to call for his ſpecial grace by diligent prayer,* that I may walk in his Commandments.

Q. *What prayer doſt thou chiefly uſe?*

A. *The Lords prayer.*

Q. *Why is it called ſo?*

A. Becauſe our Lord *Ieſus Chriſt* made it and commanded his Diſciples to make uſe of it, in theſe words, *When we pray, ſay,* OUR FATHER, &c, Our Church therefore *When,* as often as *we pray,* in publick, commands to uſe this prayer. And we do ſo in the *beginning* of our firſt and ſecond Service; that ſo *laying this for a foundation, we may juſtly proceed to our enſuing requeſts,*

Q. *Why ſo?*

tum præter id quod actuale est. Nam si peccatum sit legis transgressio, tum peccatum est velle aut concupiscere id quod mecum non est. Hoc præceptum itaque nos docet omnibus peccati principiis obstare, omnes libidines, & cupidines sordidas eradicare, Ne apostasiam a Deo causent, & nobis mortem secundam inferant.

Q. Num potis es hæc mandata ad amussim observare?

R. Viribus meis nil possum, [a] at per Deū, qui me corroborat, omnia valeo. Edocti itaq; sumus sub finem cujuslibet mandati dicere, Domine miserere nostri, & dirige corda nostra ad servandam hanc legem. Et recitato ultimo, Domine miserere nostri, & quæsumus hasce omnes leges tuas cordibus nostris inscribas. Instructus etiam sum [b] ardentissimis precibus semper propter illius gratiam singularem cum illo contenderem, ut in illius præceptis ambularem.

[a] Phil 4. 13.

[b] Catechism. in Liturg. Angl.

Q. Qua oratione uteris præcipue?

R. Oratione Dominica.

Q. Quare vocatur oratio Dominica?

Q. Quia Dominus noster Iesus Christus eā compositi, docuitque discipulos suos orare in his verbis: [c] quando oratis, dicite, Pater noster qui es in cælis; &c. Ordinavit itaque Ecclesia quoties publice Deum poscimus, quod hanc precationem oremus, [d] quod facimus in officii primi & secundi principio: ut hoc jacto fundamento, justa methodo ad reliqua desideria nostra prosequenda pervenimus.

[c] Luk. 11. 2.

[d] *præmissa legitimâ & ordinariâ oratione quasi fundamento, accedentium jus est desideriorum* Tertul. de Orat. c. 9.

Q. Cur ita?

R. 1.

A. 1. In obedience to our Saviours injunction. 2. Becauſe it is ſo abſolute a prayer, that it comprehends briefly, all what we may or ought to pray for. 3. Becauſe, *it fully perfecteth, whatſoever may be defective in the reſt.* And 4. It is obſerved, that *Tertullian* and S. *Auſtin* term it *Orationem legitimam, the prayer which Chriſts own Law hath tyed his Church to uſe in the ſame preſcript form of words, wherewith he himſelf did deliver it.*

Beſides it is called *the ordinary*, or uſual *prayer*, becauſe it is uſed in all the Churches of the Saints. And *our daily prayer*, becauſe Chriſt hath taught us to uſe it every day, by commanding us to pray for *our daily Bread this day*: that ſo praying but for *this day*, we may be bound to make uſe of this prayer *every day*.

Q. *Repeat the whole prayer.*

A. *Our Father which art in Heaven, &c.* This prayer conſiſts of a Preface, ſeven Petitions, and the reaſon why we beg theſe things at his hand.

Q. *Which call you the Preface?*

A. *Our Father which art in heaven*: Herein we manifeſt, whom we pray to; *viz.* to that holy, bleſſed, and glorious Trinity, the Father the Son and the Holy Ghoſt. As theſe three perſons are but *one God*, and *one Lord*, ſo they are in reſpect of us, but *one Father*. Each perſon hath an equal intereſt in our Creation, preſervation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghoſt, ſo are we baptized in the Name of the Father, the Son, and the Holy Ghoſt. As we are baptized, ſo we believe, and as we believe, ſo we pray; in whom we believe, to them we pray.

R. 1. Ut Obedientiam præstem Salvatoris nostri mandato. 2. Videtur oratio tam perfecta, quod in se breviter contineat omnia, pro quibus petere possumus aut debemus. 3. Supplementum est eorum quæ in cæteris desunt. 4. Observatum est, quod *Tertullianus* & Sanctus *Augustinus* eam vocent orationem legitimam, eandem orationem quæ Christus mandavit Ecclesiæ ut in his verbis uteretur, quibus ipse tradidit. Porrò vocatur ordinaria ac usitata: quia in omnibus sanctorum Ecclesiis usurpatur. Et * oratio quotidiana, quia nos docuit Christus ea uti assidue, cum voluit nos petere panem nostrum quotidianum. Sic ut pro uno die tantum petentes, obligemur ad quotidianam hujus orationis repetitionem.

e Hooker. Eccles. Pol. l. 5. Sect. 35.

f Ib.

g Tertul de Orat. c. 9.

* Oratio quotidiana fidelium. Aug Enchirid. c. 17.

Q. Repete totam orationem.

R. Pater noster qui es in Cœlis, &c. Hæc oratio constat è præfatione, *h* Septem petitionibus, & ratione cur ab eo hæc petimus.

h Hooker Eccles. Pol. l. 5. Sect. 35. Septem petitiones continere Dominica videtur oratio. Aug. Enchirid. c. 115. & de Ser. Dom. in Monte, l. 2.

Q. Quam vocas præfationem?

R. Pater noster qui es in cœlis. Quâ manifestum facimus, cui supplicamus, viz. Sanctæ, beatæ & glorioſæ Trinitati, Patri, filio & spiritui sancto. Et sicut hæ tres personæ, unus Deus, unus Dominus, sic respectu nostrum, unus Pater. Quilibet persona idem sibi jus vendicat in creatione, preservatione, regeneratione. Exinde est, quòd prout facti sumus à patre, filio & Spiritu Sancto. Sic baptizati sumus in nomine patris, filii & spiritus sancti. Prout Baptizati sumus, sic credimus: ut credimus sic oramus. Quibus credimus supplicamus.

Q. *Is not God every where, that we say,* which art in Heaven?

A. Every where he is without question, by his *Essence*; since *In him we live, we move, and have our being*: but in the souls of the faithful he is by his *Grace*, and in *Heaven* by his *Glory*. Hence is the *earth* called his *Foot-stool*, and *Heaven* his *Throne*. We confine him not to *Heaven*, but we name *Heaven*, as the place where his Glory is most eminent, Where our Saviour is said to sit at his right hand, the Angels to attend him, and the Souls of the Saints departed have the fruition of Joy and Glory.

Q. *Why begin we our Prayers so?*

A. 1. To put us in mind, that our pedegree is from *Heaven*. 2. That we may take care to behave our selves as the Children of such a *Father*, And 3. That the inheritance we hope for, is in *Heaven*. We are not therefore to set our minds upon earthly but heavenly things.

Q. *Who may pray thus?*

A. None but those that are Baptized. In the primitive Church the *Catechumeni*, such as were prepared for Baptism, learned it for an Instruction, or preparation; but they might not use it as a prayer, till they were Baptized. Immediately after Baptism they did, and so do we.

The Heathen cannot say *Our Father*; Our Creator, Our Lord they may. The *Jews* as *Jews*, were never taught to say, *Our Father*: this prayer is peculiar to Christians; *Our Father he is by grace*, and we his sons by the same grace. God make us his sons in glory.

Q. *Which*

Q. An non Deus ubiq; est? quod dicimus, qui in cœlis es.

R. Sine dubio ubiq; est i in suo esse, quoniam in ipso vivimus, movemur, & sumus. Sed in fidelium animabus per gratiam habitat, in cœlo autem per gloriam: Hinc k terra vocatur scabellum pedum suorum, & cœlum illius solium. Illum non cœlo circumscribimus, sed cœlum nominamus propter eminentiam illius gloriæ in isto loco: Ubi Salvator noster dicitur ad dexteram illius sedere, angelos ei ministrare, & justorum animas separatas gaudio & æternâ frui gloriâ.

i Act. 17. 28.

k Is. 66. 1.

Q. Quare sic exordimur petitiones nostras?

R. Primum in memoriam revocare, quod parentibus prognati sumus cœlestibus. 2. ut sedulo enitemur ita nos gerere, quasi dignos tali patre. 3. Quia hæreditas quam expectamus in cœlis est, non itaque terrena quærere debemus, sed cœlestia.

Q. Qui hâc orandi formulâ uti possunt?

R. Non nisi Baptizati in Ecclesia l catechumeni, i. e. qui ad Baptismum præparati sunt, didicerunt eam per modum Institutionis aut præparationis: nunquam autem permissi sunt eam per modum orationis repetere, donec ad Baptismum admissi. Post susceptum baptismum eam usurpabant, sic & nos. Infideles non possunt dicere Pater noster, Creator noster, Dominus noster dicere possunt. Judæi nunquam edocti sunt dicere Pater noster. Hæc oratio Christianis peculiaris videtur. Pater noster est ex gratia, & per eandem gratiam nos filii ejus sumus. Deus idem nobis largiatur ut simus etiam filii gloriæ.

l Quomodo dicunt, Pater noster, qui nondum nati sunt (scilicet per Baptismum?) Aug. de Symbolo ad Catechum. l. 1. c. 6 & quinquag. homil. 42. Consule Gab. Albaspin. Observat. l. 1. c. 19.

Q. *Which is the first Petition?*

A. *Hallowed be thy name*: wherein we desire not, that his *Name* may be made *Holy*: we know it is so, and it cannot be otherwise: But our prayer is, that his *Name* and his word, may be used & mentioned by us holily; that in all our actions we may honor *Our Father*, and the stock we come of, and that we may ever seek his honor and glory, and not our own. That as we bear his *Name*, so we may behave our selves as beseems his *Name*, & good Christians; not only by worshipping him at the Church, but by our daily and hourly conversation in all places.

Q. *The second Petition?*

A. *Thy Kingdom come*: his *Kingdom* of grace, and his *Kingdom* of glory. That his *Kingdom of grace*, which is his Church, may so spread over the face of the whole earth, that his word may be preached, and believed, and obeyed in all Nations whatsoever. That his word may bear such sway in our hearts, that the Kingdom of sin and *Satan* being vanquished, we may behave our selves as the sincere Subjects of such a King, that so his *Kingdom of glory* may be replenished in due season.

Q. *The third Petition.*

A. *Thy will be done in earth as it is in Heaven.* That with our Saviour each Christians prayer may be, *not my will, but thy will be done*, not only in Peace, plenty and prosperity, but in war, in wants and persecution. His *revealed will* is the rule, whereby all our actions must be guided. Our prayer is therefore, that we his servants may be diligent to perform this his will on earth, as the Angels are diligent

Q. Quæ prima est petitio?

R. Sanctificetur nomen tuum. Quâ non petimus quòd nomen illius fiat Sanctum; hoc enim [m] novimus ita esse, neq; aliter fieri queat. At petitio nostra est ut illius nomen & verbum non sine reverentiâ à nobis usurpetur, aut memoretur. Quod in omnibus actionibus nostris patrem nostrum glorificemus, & genus unde orti sumus; & illius nominis, non nostri gloriam semper quæramus: Et ut ab illo denominati sumus, gerere nos dignos tanto nomine, & tanquam veros Christianos, non publicè tantum illum adorando, sed undique in quotidiana vitæ nostræ consuetudine. [m] Psal. 99. 3.

Q. Quæ secunda est petitio?

R. Adveniat regnum tuum, Regnum gratiæ, & Gloriæ. Quod regnum gratiæ, viz. Ecclesia extendat se per totum terrarum orbem, quod Evangelium illius omni nationi prædicetur, & ab omnibus credatur, quicunque eique obsequelam præbeant. Ut illius verbum ita corda nostra gubernet, quod Satanæ ac Peccati imperio debellato nos geramus tanquam fideles hujus regis subditos, & ita gloriæ illius regnum opportunè impleatur.

Q. Quæ tertia est petitio?

R. Fiat voluntas tua in terris, sicut & in Cœlis. Ut cum Servatore nostro quilibet fidelis oret, [n] non mea, sed tua voluntas fiat, non modo dum res tranquillæ, plenæ, prosperæ; sed etiam dum periculosæ, egenæ, adversæ. Voluntas illius revelata norma est, cui omnes actiones nostræ conformes esse debent. Desiderium itaque nostrum est, ut nos illius servi diligentes simus ad perficiendum illius voluntatem [n] Luc. 22. 24.

ligent to do it in heaven. That we may liſten to him, and be obſequious to his will, as they are. That there may not be any diſſenſion between our earthly and heavenly parts: but that the fleſh being ſubject to the ſpirit, both may ſincerely ſubmit to his will, and do it to the uttermoſt of their power. This is the direct way to his Kingdom of glory.

Q. *The fourth Petition.*

A. *Give us this day our dayly bread.* In this petition we *pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies.* This (as the learned obſerve) is intimated unto us, by this word ἐπιούσιον which ſignifies not only *daily, but ſuper ſubſtantial*; that ſo we might not only remember our bodily food, but that we might have a ſpecial eye upon the food of our ſouls, that bread of life, the bleſſed Sacrament of *Chriſts* body and blood which was *daily received* in the primitive Church by the firſt Chriſtians.

Q. *The fifth Petition.*

A. *And forgive us our treſpaſſes; as we forgive them that treſpaſs againſt us.* Herein we make confeſſion, that we have *treſpaſſed* againſt God and his word; we entreat him therefore, againſt whom we ſin, to forgive us our ſins.

Q. *Can God only forgive ſin?*

A. God only *powerfully*, but the Prieſt *miniſterially*. God hath *power* in himſelf and of himſelf to forgive ſins: but the Prieſt hath only a *delegated power*, neither in, nor of himſelf, but from God, who gave this Commiſſion to his Apoſtles, and in them to their ſucceſſors; *Receive* (ſaith he) *the Holy Ghoſt; whoſeſoever ſins ye forgive,*

tatem in terris, prout Angeli in cœlis. Ut huic auſcultemus, & illius imperio obſequamur, ſicut illi. Ut nullum ſit litigium inter membra noſtra carnalia & ſpiritualia. Sed ut carne per ſpiritum ſubacta, utrunque illius voluntati ſincerè ſubmittant, & pro virili faciant. Et hæc videtur via recta ad regnum ſuæ gloriæ.

Q. Petitio quarta?

R. Da nobis panem noſtrum quotidianum. In hac petitione Deum Rogamus pro omnibus neceſſariis tam ad corporis quam animæ ſalutem. Hoc p (ut obſervarunt docti) nobis inſinuatur per verbum ἐπιούσιον quod non ſolum ſignificat quotidianum, ſed ſuperſubſtantiale quid. q Quo non tantum memores ſimus victus noſtri corporei, ſed ut reſpicere-mus animarum cibum, Panem vivum, Sacramentum corporis & ſanguinis Chriſti, r quod à Chriſtianis primitivis in Eccleſiâ Primitiva quotidie receptum eſt.

o Catechiſmus in Liturg. Angl.
p Hieron. in Mat. 6.
q Spiritualiter potius intelligamus. Chriſtus enim panis noſter eſt. &c. Tertul. de Orat. c. 6.
r Euchariſtiam quotidie ad cibum ſalutis accipimus. Cypr. de Orat. dominic. n. 18. Aug. de Ser. Dom. in Monte. l. 2.

Q. Petitio quinta?

R. Et remitte nobis debita noſtra, ſicut & nos remittimus debitoribus noſtris. In hac confitemur nos eſſe peccatores contra Deum & illius mandata. Illum itaq; rogamus in cujus conſpectu peccavimus, ut nobis peccata noſtra condonet.

Q. Num Deus ſolùm remittit peccata?

Q. Deus ſolùm abſolutâ & plenâ poteſtate, Miniſter autem virtute officii. Deus poteſtatem habet in ſe & de ſe peccati condonandi. Miniſter autem poteſtatem habet tantum ordinatam, non in vel de ſe, ſed à Deo, qui hanc poteſtatem dedit Apoſtolis ſuis & illorum Succeſſoribus. s Accipite inquit, ſpiritum

s Joh. 20. 22.

Sanctum

forgive, they are forgiven, &c. Christ gave them the Holy Ghost, that by his power they might remit, and retain sins.

Q. *Do Priests forgive sins absolutely?*

A. No, but conditionally, as God doth; if the person confessing *truly repent, and unfeignedly believe the holy Gospel*, God you see forgives but upon condition; we beg pardon but upon condition, that God would deal with us, as we deal with our Neighbours; that he would *forgive us, as we forgive them that trespass against us.*

Q. *Must we then expect no pardon, but upon that condition?*

A. We may not. Our Saviour saith so; *unless ye* FORGIVE ONE ANOTHER FROM THE HEART, *your heavenly Father will not forgive you.* That is, unless ye be ready to forgive your trespassers, when they crave pardon of you, look for no pardon at my Fathers hands, when ye beg forgiveness of him: *for the same measure ye meet, it shall be measured to you again.*

Q. *The sixth Petition.*

A. *And lead us not into temptation.*

Q. *Can God tempt us?*

A. He cannot; the Scripture is plain. *Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil,* NEITHER TEMPTETH HE ANY MAN. *But every man is tempted, when he is drawn away of his own lust, and enticed.*

Q. *Cannot God be the author of sin?*

A. He cannot: for *He hath no pleasure in wickedness*; but *the ungodly, and him that delighteth in wicked-*

Sanctum & quorum remiseritis peccata, eis remittuntur, &c. Christus illis Spiritum Sanctum dedit, ut illius virtute peccata remitterent aut retinerent.

Q. Num Ministri obsolute peccata remittunt?

R. *Minime*: sed ut ipse Deus sub conditione. Si *z* confitentes verè pœnituerint, ut sacro Sancto Dei Evangelio non fictè crediderint. Deus ut vides, condonat, at sub lege, Veniam rogamus, sed ea lege, quòd Deus idem tibi, quod tu proximo feceris: Ut nobis remitteret debita nostra, quia nos remittimus debitoribus nostris. *Liturg. Angl. in absolutione.*

Q. An remissio nulla est expectanda sine hac lege?

R. Nequaquam. Servator enim noster inquit, *a* Nisi remiseritis quilibet suo fratri ex animo, Pater vester cœlestis vobis errores vestros non remiserit *i. e.* *nisi proclives sitis ad remissionem debitorum vestrorum, cum veniam precantur, ne expectetis à Patre meo, cum ab illo veniam rogaturi estis. *x* Eadem mensura qua metimini, vobis contra metietur. *a* Matth. 18. 35. * *Augus. Enchirid. c.* 73. 74. *x* Luc. 6. 38. *y* Jacob. 1. 13. 14. *z* Psal. 5. 4. *a* Ps. 11. 6.

Q. Petitio sexta?

R. Et ne nos inducas in tentationem.

Q. Num Deus nos tentat?

R. Non possibile est. Aperte enim loquitur Scriptura, *y* Nemo dicat, quando tentatur, à Deo tentor. Nam Deus non tentatur à malo, neque quenquam tentat, sed unusquisque tentatur, dum à propriis cupiditatibus abstrahitur aut inescatur. *Deus malè aliquid non potest velle. Aug. Ep.* 180.

Q. An non Deus peccati Author esse possit?

R. Non potest. *z* Non enim delectatur improbitate, sed *a* improbos & violentiæ amantes

wickedneſs, doth his ſoul abhor. It is therefore accounted *moſt deteſtable ſacrilege, to make God the author of ſin.*

Q. *What pray we againſt in this Petition?*

A. Againſt Gods heavy wrath and cenſure; namely, that he would not puniſh one ſin with another: For the latter ſin is oft ſometimes a puniſhment of the former: as *Judas* his murthering himſelf, was a puniſhment of his treaſon. We beſeech God therefore, as our Forefathers had wont to ſpeak, *not to ſuffer us to be led into temptation*, much leſs to be overcome thereby. Since the withdrawing of his grace, is, as it were a *leading* or letting *us into temptation*: ſo prone we are to ſin, if God withhold us not.

Q. *Which is the laſt Petition?*

A. But deliver us from evil. In the two former Petitions we entreated for pardon for our former ſins, and to be preſerved from future ſins: but here we beſeech God to *deliver us from the evil* of puniſhment, both in this life, and in the life to come; as alſo from that fierce executioner of Gods vengeance the Devil.

Q. *Why do we beg all this at Gods hands?*

A. 1. Becauſe he is *Our Father*: moſt fit therefore, that we repair to him for help and ſuccour. 2. Becauſe he is all-ſufficient, *Almighty*: or, as it is added in S. *Matthew, For thine is the Kingdom, power and glory, for ever and ever. His Kingdom is unlimited, his power* abſolute; God give us grace to ſeek his *glory*; For he will be *glorified* either by us, or upon us; either by us, in the performance of his Command-

odit illius animus. *b* Habetur itaque pro sacrilegio execrabili, Deum dicere peccati authorem.

Q. Quid mali deprecamur in hac petitione?

R. Iram Dei gravem ac judicium deprecamur, nimirum, ut peccata nostra, non per peccata ulciscatur: quoniam sæpenumero videmus peccatum posterius esse prioris ultionem. Prout in Juda, qui propter perfidiam Erga Dominum, sui-ipsius interfectione punitur. Deum ergo rogamus, prout patres loquuti sunt, ne nos patiatur in tentationem induci multò minùs per tentationem abduci, cum illius gratiæ subductio est quasi inductio aut perductio ad tentationem. Tam prompti sumus ad peccatum, nisi gratia divina nos detineat.

Q. Quæ ultima est petitio?

R. Sed libera nos à malo. In duabus prioribus, veniam rogavimus propter errores anteactos, & à futuris ut præservemur: in hac autem Deum petimus, ut nos liberet à malo pœnæ, tam pro præsenti, quam pro futuro, & ab immani illo iræ divinæ carnifice Dæmone.

Q. Cur hæc omnia à Deo petimus?

R. Quia primum Pater noster est; æquum ergo est ut illum adeamus ut adjutorem & liberatorem. 2. Quia omnisufficiens est, omnipotens, ut apud Matthæum habetur per modum additionis. Tuum enim est regnum, potentia, & gloria in seculorum secula. Regnum illius sine terminis, potentia infinita. Deus nobis suam gratiam largiatur, ut illius nomen glorificemus. Glorificabitur enim à nobis, aut

b Illo sacrilegio, quo statuitur Deum esse peccati authorem, mihi detestabilius nihil occurrit. Aug. de Ord. l. 2. c. 7.

c Et ne nos patiaris induci, &c. Cypr. de Orat. Domin. n. 69. Ne nos inducas, &c. id est, Ne patiaris nos induci. Tertul. de Orat. c 8. Aug. de Ser. Dom. in Monte, l 2.

d Mat. 6. 13.

mandments; or upon us, in the demonstration of his justice.

Q. *Why add we,* Amen?

A. Because we desire, all this may be done; for so this word signifies. It is an Hebrew word, which we translate not into any language, but preserve it, as our Saviour gave it. We end our prayers and creed with it, to manifest the assent and consent of all Christians in matters of the highest moment.

Q. *How ought we to behave our selves in Prayer?*

A. With all devotion and reverence inward and outward, *meekly kneeling upon our knees.*

Q. *Why must we kneel at our prayers?*

A. 1. Because it is a gesture best beseeming humble Petitioners. 2. It is a duty proper to prayer. 3. The Church our Mother commands us to kneel at prayers. 4. It is agreeable to the custom of the Antient Church. 5. It is agreeable to the practice of our Saviour and his Apostles, who allwayes *did kneel* or fall flat upon the ground at their prayers. 6. It is Gods due, in the second Commandement. And our Saviour saith, *Thou shalt* WORSHIP *the Lord thy God.* And to *worship God*, is to *kneel down*, or *fall down* before him. These reasons, I hope, will bring us all upon our knees.

Q. *I pray God they may. Thou hast given me good satis-*

per nos, à nobis in mandatis suis perficiendis, aut per nos in pronuntiatione condemnationis nostræ.

Q. Quare in calce additur, Amen?

R. Quia ferventi animo hæc omnia fieri desideramus; sic enim hoc verbum sonat: e Verbum Hebræum est, quod in aliâ linguam non transferimus, sed retinemus, prout Salvator noster nobis reliquit. Hoc verbo orationes nostras & fidei Symbolum concludimus, ut manifestetur assensus & consensus omnium Christianorú in rebus arduis ac difficillimis.

Q. Quomodo nos gererè oportet inter orandum?

R. Omni devotione ac reverentia tam externa quã interna, suppliciter flectentes genua.

Q. Quare inter orandum genu flectendum est?

R. Primum quia gestus ille maxime decet supplices. 2. f Officium videtur orationis maxime proprium. 3. Ecclesia mater nobis imperat genuflexum inter orandum, 4. g Congruum videtur moribus Ecclesiæ primitivæ. 5. h Factum est ad exemplum Christi & Apostolorum qui semper oraverunt aut genibus flexis aut corpore in terram postrato. 6. Deo debitum est, ut patet ex mandato secundo. Et præcipit Salvator noster, i quod adorabis Dominum Deum tuum, at k Deum adorare est ei adgeniculare aut coram illo procidere. Hæ rationes, spero, nos omnes ad genuflectendum suadebunt.

Q. Faxit Deus. Optimè respondisti quæsti-

e *Sciendum est Amen & Halleluja, qua nec Latino, nec Barbaro licet in suam linguam transferre, Hebreo cuncta gentes vocabulo decantare. Aug. Ep. 78*

f *Proprium est orationis officium, Dei veneratio. Ter. de Orat. c. 1.*

g *In Oratione ex more genua fleximus, at in cubuimus terræ. Aug. de Civit. Dei l. 22. c. 8.*

h Mat. 26. 39. Luc. 22. 41. Act. 7. 60. c. 9. 40. c. 20. 36.

i Mat. 4. 10.

k *Vox adorare idem significat, quod prosternere se, incurvare, adgeniculare Pet. Picherel, de Imag. p. 225*

ſatisfaction in the Creed, *the* ten Commandments, *and the* Lords Prayer? *now tell me, how many* Sacraments *there be.*

A. Two only, inſtituted by our bleſſed Saviour as neceſſary for the Salvation of all men to wit, 1. *Baptiſm*, and 2. The *Lords Supper.*

Q. *What meanſt thou by this word* Sacrament?

A. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. *A little plainer if you can.*

A. A Sacrament is an outward and viſible ſign or element, *ordained by Chriſt* to be *given* or beſtowed upon *us, as a means* wherebywe may receive *an inward and ſpiritual grace.* This he gives us as a *pledge*, to *aſſure us*, that as oft as we *receive* this Sacrament, or element, according to *Chriſts* ordinance, ſo oft we receive this grace, which is always conveyed unto us by this *Sacrament.*

Q. *How many parts are there in a Sacrament?*

A. Two, the outward and inward.

Q. *What is the outward?*

A. The *matter* and *form* appointed and determined by *Chriſt himſelf.*

Q. *What meaneſt thou by* matter?

A. The element or creature, deſigned by *Chriſt* for this or that *Sacrament.*

Q. *What meaneſt thou by the* form?

A. The words appropriated by Chriſt to this or that Sacrament.

Q. *What is the element, or* matter *appropriated to* Baptiſm?

A. Water,

ſtionibus de Symbolo de decalogo & de Oratione Dominica. Dic mihi jam quot ſunt Sacramenta?

R Duo ſolummodò à benigniſſimo Salvatore noſtro inſtituta tanquam neceſſaria ad ſalutē omnium, viz. Baptiſmus & cœna Dominica.

Q. Quid vis per hoc verbum Sacramentū?

R. Vellem externum & viſibile ſignum internæ & inviſibilis gratiæ, nobis datum & ab ipſo Chriſto inſtitutum, tanquam medium per quod eandem accipimus, & arrha, quod eam ſumus accepturi.

Q. Paulò planiùs ſi poſſis.

R. Sacramentum eſt externum & viſibile ſignum aut elementum à Deo inſtitutum nobis dari aut offerri, tanquam medium per quod interna & ſpiritualis gratia ad nos derivatur. Hoc nobis dat tanquam pignus depoſitum, quod quoties hoc Sacramentum accipimus, aut hæc elementa ſecundum Chriſti inſtitutum, toties hanc gratiam accipimus per hoc Sacramentum collatam.

Q. Quot ſunt partes Sacramenti?

R. Duæ, externa & interna.

Q. Quæ eſt pars externa?

R. Materia & forma ab ipſo Chriſto inſtituta & determinata.

Q. Quod vis per hanc materiam?

R. Elementum aut creaturam à Chriſto deſignatam ad hoc vel illud Sacramentum.

Q. Quid vis per formam?

R. Verba appropriata per Chriſtum ad hoc vel illud Sacramentum.

Q. Quod eſt Elementum, aut materia baptiſmi propria?

R. I

A. *Water*, The pure element of water, without art or mixture.

Q. *What the form*, or words?

A. *I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. *May no Person be baptized with other* matter or words?

A. No: for Christ, who is the author of grace, disposeth of his graces, and the means whereby he conveyeth them unto us. And it is in the power of no Person or persons, to alter these means, unless it be also in his, or their power to give grace at pleasure.

Q. *These two then make this a perfect Sacrament.*

A. They do so, namely these words of *Christ* added to this element, or matter prescribed by *Christ*.

Q. *What is the inward and spiritual grace in Baptism?*

A. *A death unto sin, and a new birth unto righteousness. For being by nature born in sin and the children of wrath, we are hereby made the children of grace.*

Q. *Thou conceivest then, that all sins are forgiven us in* Baptism.

A. I do so; so that we hinder not this grace by infidelity or impenitence.

Q. *Why are you of this mind?*

A. 1. Becausse I am taught by the *Nicene Creed, to believe one Baptism for the remission of sins.* 2. This Church hath resolved it for a *known truth, that it is certain by Gods word, that children being Baptized, have all things necessary for their salvation, and be undoubtedly saved.* 3. The Scrip-

R. *l* Aqua. Aquæ Elementum purum ſine ulla mixtura aut compoſitione. *l* Joh. 3. 5.

Q. Quæ forma aut verba appropriata?

R. *m* Baptizo te in nomine Patris, Filii & Spiritus Sancti. *m* Mat. 28 19.

Q. Nemo Baptizandus elemento alio, aut verbis aliis?

R. Non. Chriſtus enim gratiæ largitor diſponit de ſuis donis, & de mediis per quæ ea nobis communicat; neq; in ullius aut ullorum poteſtate hæc media alterare, niſi penes hunc vel hos poteſtas ſit donandi gratiã pro arbitrio. *n Accedat verbum ad elementum, & fiat Sacramentum. Aug.*

Q. Hæc duo itaque perfectum hoc reddunt Sacramentum?

R. Affirmatur. Scilicet hæc verba Chriſti huic elemento addita, aut materiæ à Chriſto definitæ.

Q. Quænam eſt gratia ſpiritualis & interna in Baptiſmo?

R. Ut mortui ſimus peccato, & regeneremur ad juſtitiam. Quoniam *o* natura in peccatis nati ſumus, ac filii iræ, per baptiſmum facti ſumus filii Dei. *o Qui baptizatur, aſcendit liberatus à corruptionis ſervitute & peccato, factus filius Dei, & hæres ejus gratia, cohæres autem Chriſti, indutus ipſum Chriſtum. Concil. Nic. Diatyp. 5.*

Q. Num videtur tibi, quod omnia peccata noſtra nobis in baptiſmo remittuntur?

R. Ità videtur, modo non ponamus obicem huic gratiæ per infidelitatem & impœnitentiam.

Q. Quare hanc opinionem tueris?

R. Quia edoctus ſum primò è Symbolo Nicæo confiteri unum baptiſmum in peccatorum remiſſionem. 2. Eccleſia noſtra docuit pro *p* indubia veritate, quod è Sacris Scripturis conſtet pueros Baptizatos omnia ad ſalutem neceſſaria adeptos eſſe, & ſine dubio ſal- *p Rubricã ante Catechiſmum.*

Scripture assures us, that *Baptism doth now save us, by the Resurrection of Iesus Christ; and that we are saved with the washing of water by the Word. 4. That as many of us, as have been baptized into Christ, have put on Christ*: that is, as the *Council of Nice* expounds it, *we descend foul and unclean into the Laver of Regeneration; but we come forth unspotted, and without sin.*

Q. What is required of persons to be Baptized?

A. 1. *Repentance, whereby they forsake sin, and* 2. *Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Yes they do perform them by their sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Q. Is this agreeable to reason?

A. It is so. It is no more then Gardians do for their wards. When wards are under age, their Gardians undertake for them, what those wards when they come to age, are bound to perform. Besides we sinned in others words and actions; it may well therefore stand with reason, that we be cleansed from this sin, by other mens words and actions.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part, or sign of the Lords supper?

A. Bread

vos fieri. 3. Scriptura nos facit certos, quod q Baptiſmus nos ſervet per reſurrectionem Jeſu Chriſti & r quod ſervati ſumus lavacro aquæ per verbum : & 4. quod s quotquot baptizati ſunt in Chriſtum, Chriſto induti ſunt, i. e. ut Concilium Nicæum interpretatur, t deſcendimus impuri ac ſordidi in regenerationis lavacrum, at aſcendimus puri ac ſine labe. q 1 Pet. 3. 21 r Eph. 5. 26. s Galat. 3. 27. t Concil. Nic. Dion. ſyn. 5.

Q. De Baptizandis quid requiritur ?

R. Primum pœnitentia per quam peccato valedicimus & 2. Fides per quam firmiter credimus promiſſis Dei in hoc Sacramento factis.

Q. Cur itaque Baptizantur infantes, qui propter ætatem tam tenellam hæc præſtare non poſſunt.

R. Imò per ſuſceptores ſuos hæc promiſſa ſolvunt, qui ſpondent hæc ac vovent eorum nominibus, quæ, cum ad ætatem maturiorem deventum eſt, ipſi tenentur ad perſolvenda.

Q. Num hoc rationi conſentaneum eſt ?

R. Ita. Neque amplius ſpondent, quam tutores pro pupillis. Cum hæredes adhuc ſunt infantes, cuſtodes pro illis ſpondent id quod pro ſemetipſis hæredes tenentur ad præſtandum, cum ad ætatem virilem pervenerint. Præterea per alios tam verbo quam facto peccavimus. Rationi igitur conſentaneum videtur, ut t peccatis noſtris mundificemur per aliorum verba aut facta. t Mat. 26. 1 Cor. 11. 23. &c.

Q. Quare Sacramentum Euchariſtiæ inſtitutum eſt ?

R. In perpetuam memoriam oblationis Chriſti in cruce morientis, & beneficiorum quæ exinde conſequuturi ſumus.

Q. Quæ pars externa, aut ſignum viſibile in Cœnâ Dominicâ?

A. Bread and wine, which the Lord hath commanded to be received.

Q. *This the* matter, *which the form?*

A. The Lord Jesus in the same night that he was betrayed, &c.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken, and received of the faithful in the Lords Supper.

Q. *What body?*

A. That body which was born of the virgin Mary, and suffered upon the Crosse.

Q. *Do we receive it after a corporeal manner?*

A. No, but after a *spiritual manner.* That we receive it we believe, but *the manner we know not,* we enquire not after; no more than we enquire after the manner, how Christs humanity was knit to his Deity.

Q. *Is the bread transubstantiated into the body of Christ?*

A. It is not. Bread it is before consecration, bread at the time of Consecration, and bread after Consecration: but it is the body and blood of Christ only after Consecration.

Q. *After what manner do we receive the Body of Christ in this Sacrement?*

A. By faith: as the food is Spiritual, so is the manner Spiritual.

Q. *What are the benefits whereof we are partakers thereby?*

A. The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and wine. We are sensible of the one, let us believe the other. For as verily

R. Panis & Vinum; quæ duo Dominus jussit ut acciperemus.

Q. Hæc materia est: quæ forma?

R. Dominus Jesus eadem qua tradebatur nocte, &c.

Q. Quænam est pars interna aut res significata?

R. Corpus & Christi sanguis, *u* quæ verè & realiter à fidelibus in Eucharistiâ accipiuntur & recipiuntur.

Q. Quale corpus?

R. * Corpus idem quod accepit à Mariâ Virgine.

Q. An modo corporeo accipimus,

R. Non: Sed modo spirituali.

Rem novimus, modum nescimus, nec de eo quærimus; nihilo magis quam quærimus modum unionis humanitatis Christi cum divinitate.

Q. Num panis transubstantiatur in Christi corpus?

R. Non est. Ante *x* consecrationem panis est, in *y* consecratione panis est, & *z* post consecrationem panis manet. Et tamen post consecrationem *a* corpus & Christi sanguis est.

Q. Quo modo Christi corpus in Sacramento accipimus?

R. Prout cibus Spiritualis est; ita modus accipiendi spiritualis est.

Q. Quæ sunt beneficia in nos collata per hoc Sacramentum?

R. *b* Animarũ pastus & saginatio per corpus & Christi sanguinem, prout corporibus nostris accidit à pane & vino. Hoc sensu videmus, illud fide credimus. Quoniam tam verè quam

corpora

u Concluda realiter hoc est, verè nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem. Calv. in 1 Cor. 11. 24.

** Christus nobis offert corpus ipsum in quo passus est & resurrexit. Calv. ib.*

x 1 Cor. 11. 28.

y ib. v. 24.

z Ib. v. 26.

a Ib. v. 24. 25, 29.

b Intelligo substantia corporis pasci animas nostras, uti vere unum efficiamur cum eo. Calvin. in 1 Cor. 11. 24.

verily as our faint and hungry bodies are ſtrengthened, and refreſhed, and comforted with bread and wine; ſo verily is every penitent and faithful Soul ſtrengthned and refreſhed, and comforted with the body and blood of *Chriſt*.

Q. *What is required of them which come to the* Lords Supper?

A. *To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life: to have lively faith in Gods mercy through Chriſt with a thankful remembrance of his death, and be in charity with all men.*

Q. *This for the inward preparation; what for the outward reverence?*

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By ſome therefore it is called a *dreadful myſtery*; becauſe he that rightly conſiders of it, will not approach to this Table without dread and trembling.

Q. *Why ſo?*

A. Becauſe there we receive this holy Sacrament either to our ſalvation, or damnation. *If unworthily, we eat and drink damnation to our ſelves*, whereas *if we would judge our ſelves*, we could not but ſee our own unworthineſs; and then we would certainly endeavour to humble our ſelves, as we ought, both before and at our approach. Thus if we do, *we ſhall not be judged* unworthy *of the Lord*; but receive it to the comfort and ſalvation of our ſouls.

Q. *Is not inward reverence ſufficient?*

A. He

corpora noſtra fatiſcentia ac eſurientia roborantur, recreantur ac ſolatium accipiunt à pane & vino: Sic quælibet anima pœnitens ac fidelis roboratur, recreatur & ſolamen accipit à corpore & Chriſti ſanguine.

Q. Quid ab illis requiritur qui ad cœnam Domini ſunt acceſſuri?

R. Ut ſeipſos explorent, num ex animo dolerent de peccatis præteritis, in animo habentes pro futuro vitam in melius inſtituere: num fiduciam haberent ſolidam in Dei miſericordia cum grata mortis ſuæ memoria, ac omnes corde ſuo diligerent.

Q. Hæc requiruntur ad extra; quid autem requiritur ad intra?

R. Omnis externa ac interna reverentia nimio minùs multò parum eſt, quando accepturi ſumus pretium redemptionis cœli & terræ. A nonnullis igitur vocatur tremendum myſterium; quia qui ſeriò penſitat, non accedat ad menſam hanc niſi cum timore at tremore.

Q. Quid ita?

R. Quia participes ſumus hujus Sacramenti aut ad ſalutem noſtram aut condemnationem. [c] Si indignè, edimus & bibimus nobiſmetipſis damnationem, Quum [d] ſi nos ipſos dijudicaremus, fieri non poſſit, quin indignitatem noſtram perciperemus, & tum certo certiùs conaremur nos ipſos humiliare ante & in acceſſione ad menſam: quod ſi facimus, non pro indignis habebimur à Domino, ſed accepturi ſumus hoc Sacramentum ad gaudium & conſolationem animarum noſtrarum.

[c] 1 Cor. 11. 29.

[d] Ib. v. 31.

Q. An non reverentia interna ſufficiens eſt?

R. Ille

A. He that hath commanded us at all times to *glorifie God in our bodies, and in our ſpirits*, will have us more eſpecially at this time to *glorifie* him in both. Where both may be had, he will have both. The Church our Mother conceives *kneeling*, not only decent, but neceſſary at this time, ſhe therefore hath made this Injunction, that *The Miniſter ſhall deliver the Communion in both kinds to the* PEOPLE KNEELING. The people therefore are to *kneel.*

Q. *Is this agreeable to the uſage of the ancient Church?*

A. It is ſo, for S. *Auſtin* tells us, that in his *time no man received, but firſt he kneeled.* And *Chemnitius* a learned Proteſtant ſpeaking of due reverence to be uſed at this time, profeſſeth, that we ought to kneel; adding that *external irreverence* in this action *is the token of a prophane minde.*

Q. *Some abſtain for fear of Idolatry.*

A. I ſee not how there can be any ſuch danger. We worſhip not bread, but the God of Heaven: neither worſhip we God by the Bread; but by or with that bleſſed Bread and wine we receive the body and blood of Chriſt, which *preſerves us body and ſoul to eternal life.* And can any man be too good to receive ſuch a bleſſing upon his knees?

Beſides, we acknowledge that *Chriſt* is preſent at this his ſupper, after a more ſpecial and peculiar manner than at other times. If this we believe truely and ſincerely, it cannot, it may not be, but *faith will reverence and adore our Saviour* preſent in this action.

Q. *Is there then no danger in* kneeling?

A. Cer

R. Ille qui nobis mandatum dedit, ut *e* glorificemus Deum in corpore noſtro & ſpiritu noſtro, hoc tempore præcipuè à nobis in utroque glorificari voluit. Ubi utrunque haberi poſſunt, utrunque habere vult. Eccleſia Mater genuflexum non ſolum congruum, ſed etiam hoc tempore neceſſarium judicat. Ideo *f* Miniſtro præcepit ut Euchariſtiam populo tradat in manus ſub utraque ſpecie genubus flexis. Populum itaque genuflectere decet.

e 1 Cor. 6. 20.

f *Rubrica immediatè ante Euchariſtia traditionem.*

Q. Num hoc videtur conſentaneum moribus Eccleſiæ primitivæ?

R. Ita videtur. *g* Sanctus enim Auguſtinus nobis narrat, quod cum ille vixerit, nemo de hac cœna participaverat niſi adorando. Et *h* Chemnitius inter Proteſtantes Vir doctus de reverentia quæ tunc temporis debita eſt, tractans, aſſerit nos debere genuflectere, ſuperaddens, quod geſtus indecorus in hac actione ſignificat animum planè prophanum.

g *Nemo illam carnem manducat niſi prius adoraverit.* Aug. in Pſ. 98.

h *Chemnit. exam. Concil. Trident. p. 2. c. 5.*

Q. Quidam abſtinet metu idololatriæ.

R. Non intelligo hoc periculum adeſſe. Non enim panem adoramus, ſed Deum; neque illum adoramus in pane: ſed per aut in pane aut vino conſecratis corpus accipimus & ſanguinem Chriſti: quibus *i* corpus & anima noſtra conſervantur in vitam æternam. Nunquis autem tam dignus eſt ut tam grande beneficium accipiat ſine flexis genubus? Porrò agnoſcimus Chriſti præſentiam in hac cœna, magis peculiari modo quam alias. *k* Si hac verè & ex animo credimus, fieri nec poteſt nec debet, quin fides Chriſtum in illa actione præſentem veneretur & adoret.

i *Verba ante traditionem Euchar. Populo.*

k *Chemnit.* ibid.

Q. Nullumne periculum in genuflectendo?

A. Certainly none. The *danger* is *in not kneeling*; for I have learned of *Chemnitius*, that there is *no true faith* in that communicant *where adoration is wanting*. And St *Ambrose*, and Saint *Austin* are resolute, that *it is so far from being a sin to kneel* at receiving this Sacrament, that it is a sin *not to kneel*.

Q. *We have done with the ordinary course of Catechizing, and yet there remain two points of S.* Pauls Catechism namely, 1. Repentance from dead works, *and* 2. Imposition, *or* laying on of hands. *That we may orderly proceed in these, tell me what these* dead works are.

A. Dead works are such, as by the *Catechists* of those times were done, before they believed in *Christ*, which being done without faith, and the least relation to Gods glory tended to death. Since *without faith it is impossible to please God*; and without pleasing God no life. These works then are to be repented of by the elder sort, before they repair to *Baptism*.

Q. *What is* Repentance?

A. It is an hearty sorrow for our sins past, accompanied with a change of mind from evil to good, with a resolution by Gods grace to continue in good courses. If thus we *repent, the Kingdom of heaven is at hand*.

Q. *What mean you by* Imposition of *hands*?

A. It is a sign, or Ceremony, by which and prayer God conveys his holy Spirit upon those that heretofore were baptized.

Q. *Have*

R. Nullum ſane. Periculum eſt à parte negativa. Didici namq; è Chemnitio, quod *l* fides non vera fuiſſet in Communicaturo, ſi non ſecuta fuiſſet invocatio ceu adoratio. *m* Sanctus etiam *Ambroſius* & Sanctus *Auguſtinus* affirmarunt hoc tam longe à peccato abeſſe, ut renuentes peccati reos eſſe judicarunt.

l Chem. ib.

m Ambroſ. & Auguſt. in Pſ 98.

Q. Ad calcem jam pervenimus hujus formulæ uſitatæ in Catechizando: Reſtant tamen adhuc duæ doctrinæ tractandæ *n* è Catechiſmo Sancti *Pauli* viz. Reſipiſcentia ab operibus mortuis, & manuum impoſitio. Ut de his ordine dicamus, primum dic mihi quæ ſunt opera mortua?

n Heb. 6, 1 *Hic reſpexit ad uſitatam Catechiſmi formulam.* Calv. *in* Hebr. 6. 1.

R. Opera ea mortua dicebantur, quæ à Catechumenis facta ſunt, antequam in Chriſto credebant. Quæ quia ſine fide facta ſunt, aut reſpectu ad Dei gloriam, mortem merebantur. Fieri enim non poteſt *o* abſque fide ut quis Deo ſit gratus. Et qui Deo gratus non eſt, non meretur vitam. * Hæc itaque opera à ſenioribus pœnitenda erant, antequam baptiſmum ſuſcepturi erant.

o Heb. 11 6.

* *Auguſt. de fide & operib. c.* 20.

Q. Quid eſt pœnitentia?

R. Eſt animi contriſtatio propter peccata præterita, cum mentis alteratione à malo ad melius ſtipata, & animo conſtanti, Dei gratia auxiliante, ad perſeverandum in bonis operibus. Si ſic *p* reſipiſcamus, nobis appropinquavit regnum Dei.

p Mat 4 17.

Q. Quid vis per manuum impoſitionem?

R. Signum eſt aut ceremonia, per quam & ſupplicationem Deus nobis immittit Spiritum Sanctum cordibus illorum, qui baptiſmum acceperunt.

Q. *Have not persons baptized the Holy Ghost before* Confirmation?

A. Yes, but not in that measure, nor for the same end.

Q. *In what measure, and for what end is the holy Ghost bestowed upon us in* Baptism?

A. To wash and cleanse us from sin, from all sin that is in us; that so we may be clean, and pure as *Adam* was, when he came first out of Gods fingers; and that we may be the members of *Christ*.

Q. *Why is he given us in* Confirmation?

A. That *we may receive strength and defence against all temptations to sin, and against the assaults of the world and the Devil.* *At* Baptism we promised, not to follow any of these, nor to be led by them: and in *Confirmation* God strengthens us by his Spirit, that we may make good this promise.

Q. *Is it not enough to receive the Holy Ghost once?*

A. No; for *God gives his Spirit, and his graces according to measure*; some at one time, and some at another; some by one means, and some by another: as it is to be seen in Baptism, Confirmation, The Lords Supper, and Orders.

Q. *Did the Apostles receive the holy Ghost more than once?*

A. It is evident they did. That the *Apostles* were *baptized*, no man, I hope, questions. And that they received the Holy Ghost in *Orders* and *Confirmation*, is manifest in Scripture. In

Orders

Q. An non baptizati Spiritum Sanctum acceperunt ante Confirmationem?

R. Imò. Sed non in eadem mensura, nec ad eundem finem.

Q. Qua in mensura aut quem ad finem Spiritus Sanctus nobis donatur, in Baptismo?

R. Ad nos abluendos & purgandos ab inquinamentis, ab omnibus in nobis inquinamentis, ut ita tam puri ac immaculati reddamur quam ipse Adamus, quum nuperrime è manibus Dei fictus evasit. Et ut Christi membra facti simus.

Q. Quare donatur Spiritus Sanctus in Confirmatione?

R. Ut *q* vires accipiamus & defensionem contra omnes peccati insultus, mundi & Diaboli. In baptismo polliciti sumus, quod hos ductores nec sequi, nec ab illis abduci nos pateremur. In confirmatione Deus nos corroborat per Spiritum, ut quod promisimus, persolvere possimus.

q Rubrica ante Confirmationem.

Q. Ergo non sufficit semel accepisse Spiritum Sanctum?

R. Non. *r* Deus enim Spiritum suum dat, & illius dona secundum mensuram: quædam hoc, quædam alio tempore, quædam hoc modo, quædam alio. Ut videre est in baptismo, confirmatione, cænâ Dominica & sacris Ordinibus.

r Joh. 3. 34. Eph. 4. 7. 1 Cor. 12. 11.

Q. Num Apostoli Spiritum Sanctum accepêre plus quam semel?

R. Manifestum est. Quod baptizati sunt nemo credo inficias ibit: Et quod Spiritum Sanctum acceperunt in ordinatione & Confirmatione æquè clarum è Scripturis in ordinatione.

Orders, S. *Iohn* 20. 22, 23. In *Confirmation*, *Act.* 2. 4. And at each time they received a ſeveral meaſure, or grace of the holy Ghoſt, and for a ſeveral end.

Q. *Did the Apoſtles make uſe of this Rite or Ceremony.*

A. They did, as is to be ſeen, *Act.* 8. and *Act.* 19. In the one place S *Peter* and S. *Iohn*, *laid his hands on the Baptized Samaritans, and they received the Holy Ghoſt.* In the other, S. *Paul laid his hands upon the* baptized *Epheſians, and the holy Ghoſt came on them.* This then is done by our *Biſhops, after the example of the Holy Apoſtles*: And is the ſame with that, *Heb.* 6. 2.

Q. *Is this Rite neceſſarily to be continued in the Church of Chriſt?*

A. Not of neceſſity to ſalvation, but of neceſſity for the obtaining of certain gifts of the Spirit, which cannot ordinarily be acquired but by this means.

Q. *Why is not more care taken, that it be continued.*

A. Our Church hath taken order, that *Children, ſo ſoon as they can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſm ſet forth for that purpoſe, be brought to the Biſhop to be confirmed of him, and the Biſhop ſhall confirm them.*

Beſides, it is ordered, that none SHALL *be admitted to the Holy Communion, untill ſuch time as he be confirmed.* Our Church conceives it to be neceſſary, at leaſt by way of *preparation*, for all ſuch as repair to the Lords Table.

Q. *Who are the Miniſters of this bleſſing?*

A. *Biſhops,*

one, *Iohn* 20.20,23 in Confirmatione *Act.* 2.4. Totieſq; acceperunt menſuram, aut donū diverſum Spiritus Sancti & in finem alium.

Q. Num hic ritus aut ceremonia ab Apoſtolis uſurpabatur?

R. Factum eſt; ut conſtat ex Actor. 8. & 19 Act. 19. In loco prius citato *s* Sanctus *Petrus* & Sanctus *Iohannes* manus impoſuerunt Samaritanis baptizatis, & Spiritum Sanctum acceperunt. In altero *t* *Paulus* manus impoſuit Epheſis baptizatis, & Spiritus Sanctus cecidit ſuper eos. Hoc idem factum eſt *u* ab Epiſcopis noſtris ad Apoſtolorum exemplū. Et,* idem eſt cum illo ad Hebr. 6.2

s Act. 8.17.

t Act. 19.6.

u *In orat. in confirmatione.*

* *Hic unus locus abundè teſtatur hujus Ceremoniæ originem fluxiſſe ab Apoſtolis* Calvin *in* Heb.6.2.

Q. Num ritus ille neceſſario continuandus in Eccleſia Chriſti?

R. Non neceſſitate ſalutis, ſed neceſſitate convenienter impetrandi dona quædam Spiritus, *x* quæ niſi hoc modo, ordinariè impetrari nequeant.

x Act. 19. 26.

Q. Quare non cautum eſt religioſiùs, ne uſus illius intermittatur?

R. Ab Eccleſia cautum eſt, *y* quodquam primum pueri materna lingua memoriter teneant articulos fidei, orationem Dominicā & præcepta Decalogi, poteruntq; reſpondere ad alias quæſtiones Catechiſmi illorum gratia editi, ut ad Epiſcopum ad confirmandum adducentur & *z* Epiſcopus illos confirmabit. Porro ſancitur, *a* ut nemo ad Sacroſanctam communionem admittatur, donec confirmatus ſit. Eccleſiæ videtur neceſſarium, per modū præparationis ad minimum, antequam accedant ad menſam Domini.

y *Rubrica in Baptiſmo publ. & poſt catechiſmum.*

z Ib.

a *Rubrica poſt confirmationem.*

Q. Qui ſunt hujus doni diſpenſatores?

R. Epiſ-

A. Bishops, and only *Bishops*. The reason is, because the Apostles only did it in their time; and *Bishops* are the only successors of the *Apostles*.

Q. *What is not an extraordinary act?*

A. No: but such a blessing as is to be retained in the Church of God for the good of his people; that so we may increase in his holy Spirit more and more, until we come to his everlasting Kingdom, AMEN.

We write not these things from any Authority *of* commanding, *but for the exercise of* profiting. *Aug. Con. Faust. l.* 11. 5.

We cannot be secured from this present evil world, unless, providing our selves for the salvation *of our* Neighbours, *we* profess *with our* mouthes *that faith which we* bear about *with us in our* heart: *which* faith *we ought with a pious and wary* vigilancy *to take* care *for, that it be no way* tainted *in us by the* cunning wiles *and* craft *of* Hereticks. Aug. de fide & Symbolo. c. 1.

R. Episcopi, & solum Episcopi. Quia Apostoli suis temporibus soli administrarunt illud. Episcopi autem Apostolorum successores.

Q. An non actus erat extraordinarius?

R. Non. Sed beneficium tale, quale in perpetuum continuari debet in Ecclesiâ Dei in populi sui gratiam; ut magis, magisque incrementum accipiamus per Spiritum illius Sanctum, donec perveniamus in regnum suum sempiternum. Amen.

Hæc non præcipiendi authoritate, sed proficiendi exercitatione scribuntur à nobis. *Aug. contra Faust. l. 11. c. 5.*

A præsenti sæculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nitentes, etiam ore profiteamur fidem, quam corde gestamus: quæ fides ne fraudulentis calliditatibus hæreticorum possit in nobis aliqua ex parte violari, pia cautaque vigilantia providendum est. *Aug. de fide & Symbolo c. 1.*

Morning Prayer.

BLeſſed art thou O Lord God, who turneſt the ſhadow of death into the morning, and reneweſt the face of the Earth, who haſt lightned mine eyes that I ſleep not in death, and haſt delivered me from the errors of the night, for I laid me down, and ſlept, and roſe up again, and thou Lord madeſt me to dwell in ſafety. O Lord put out as a night-miſt mine iniquities, ſcatter my ſins as a morning cloud; grant that I may become a child of the light and of the day, that I may walk ſoberly, chaſtely, and honeſtly, in the day, vouchſafe to keep me this day without ſin, moreover deliver me from the perils and dangers of this day; ſufficient to the day is the evil of it: teach me to do the thing that pleaſeth thee. Turn away mine eyes leſt they behold vanity; ſet a watch before my mouth; let me do nothing ſhall make my heart ake, or be a ſcandal to me; but let my doings be ſuch as thou mayeſt remember me for good, and ſpare me according to thy mercy. Into thy hands I commend my ſpirit, ſoul and body, for thou haſt created, redeemed, and regenerated them, O Lord thou God of truth.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame by thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to do alwayes that which is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

PRevent us O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy name, and finally by thy mercy obtain everlaſting peace and ſafety, through Jeſus Chriſt our Lord, Amen.

Almighty

Preces Matutinæ.

TU Domine Deus noſter benedictus, qui lucem pro mortis umbra reddidiſti, & faciem terræ renovâſti, qui oculos meos illũinaſti, ne inter mortuos dormirẽ, & liberaſti me à noctis terroribus; quoniã in pace procubui, dormivi, iterumq; vigilavi: tu enim Domine feciſti ut ſecure habitem; Iniquitates meas tanquam caliginem nocturnam diſpelle Domine, ac peccata mea tanquam nubem matutinam: Da ut filius ſim lucis & diei; ut ſobriè, caſtè, decore ambulem in die. Dignare hodiè me ſervare, ne ad ullum declinem peccatum, & ab hujus diei periculis & infortuniis liberare. Sufficit diei ſua vexatio. Doce me, ſic voluntatem tuam faciam; averte oculos meos, ne vanitatẽ videant; os meum cuſtodi, ne permitte mihi quicquam agere, quod mihi ſit cordolio aut dedecori; facta mea ſint talia, ut recorderis mei in bonum, & mihi propitius eſto propter miſericordiam tuam. In manus tuas ſpiritum meum, animam & corpus commendo. Tu enim me creâſti, redemiſti, & regeneraſti. Tu Domine Deus veritatis.

Pater noſter, &c.

O Domine pater cœleſtis, omnipotens, æterne Deus, qui nos ad principium huius diei pervenire feciſti, tuâ nos hodiè ſerva virtute, ut in hâc die ad nullum declinemus peccatum, nec ullum incurramus periculum; ſed ſemper ad juſtitiam tuam faciendam omnis noſtra actio tuo moderamine dirigatur, per Jeſum Chriſtum Dominum noſtrum. Amen.

ACtiones noſtras quæſumus, Domine, aſpirando præveni, & adjuvando proſequere, ut in omnibus noſtris actionibus incæptis continuatis & in te finitis, ſacroſanctum nomen tuum glorificemus, & tandem tuâ benignitate gaudiis perfruamur æternis. per Jeſum Chriſtum Dominum noſtrum. Amen.

ALmighty Lord and everlaſting God, vouchſafe we beſeech thee to direct, ſanctifie and govern both our hearts and bodies in the wayes of thy Laws, and in the works of thy Commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Ieſus Chriſt, Amen.

LOrd Ieſu, I give thee my body, my ſoul, my ſubſtance, my fame, my friends, my liberty and my life: diſpoſe of me and all that is mine as it ſeemeth beſt to thee and the glory of thy bleſſed name, Amen.

THe Lords name be praiſed from the riſing up of the Sun to the going down thereof.

Evening Prayer.

THe Lord hath granted his loving kindneſs in the day time, and in the night ſeaſon will I ſing of him, and make my prayer to the God of my life. Bleſſed be thou, O Lord our God, who haſt delivered me from the evil of this day, who haſt not cut me off as juſtly I have deſerved, who haſt given me occaſion of prayſing thee. Lord I have ſinned againſt thee this day, ſinned grievouſly, wonderfully, and horribly, O Lord, but turn thy face from my ſins and put out all my miſdeeds; though my miſdeeds prevail againſt me, be merciful to my ſins for thy ſons ſake, and enter not into judgment with thy ſervant, for in thy ſight ſhall no fleſh living be juſtified, but for the time to come teach me to do the thing that pleaſeth thee, and guide me in the way that I ſhould walk; I am a ſtranger upon the earth, O hide not thy Commandments from me. Give me comfortable repoſe and ſleep this night, and thereby fit me for the works and ſervices of the following day. I will lay me down in peace and take my reſt, for it is thou, Lord, only that makeſt me dwell in ſafety. Have mercy upon me O Lord now and

at

DIrigere, & ſanctificare & regere dignare Domine Sancte Pater, omnipotens, æterne Deus corda & corpora noſtra in tua lege & Operibus mandatorum tuorum, ut hic & in æternum, te auxiliante, ſemper ſani corpore, animo ſalvi ſimus, per Jeſum Chriſtum Dominum & Salvatorem noſtrum. *Amen.*

DOmine Jeſu tibi offero corpus meum, animã meam, res meas, nomen meum, amicos meos, libertatem meã ac vitã. Age mecum, meiſq; prout tibi viſũ fuerit, & pro ſac roſancti nominis tui gloria. Nomen Domini ſit benedictum ab exortu ſolis uſque ad occaſum ejus.

Preces Veſpertinæ.

DOminus benignitatem ſuam exercuit per diem; in nocte itaque ei cantabo, & ſupplex orabo Deo vitæ meæ. Benedictus ſis Domine Deus noſter, qui me liberaſti ab hujus diei periculis, nec exſcidiſti animam meam prout optimo jure meritus ſum; qui mihi occaſionẽ laudandi benignitatem hodie dediſti. In te Domine hodiẽ peccavi, peccavi graviter, prodigioſe, nefarie, Domine, at averte faciẽ tuã à peccatis meis, & omnes inquitates meas dele. Peccata mea contra me invaluerunt, miſerere mei propter Filium tuum, & ne intres in judicium cum ſervo tuo; quia omnis caro non juſtificabitur in conſpectu tuo: At pro futuro indica mihi beneplacitum tuum, & me ducas in via recta. Advena ſũ in terris, ne abſconde ſtatuta à conſpectu meo. Da mihi hac nocte requiem & ſomnum placidum quò ad opera & labores ſequentis diei aptior fierem. In pace Domine procumbam & dormiam, quoniam tu Domine ſolus es qui facis me ſecurè habitare. Miſerere mei Domine nunc

&

at the hour of death. Preserve me O Lord while I am waking, and defend me when I am sleeping, that my soul may continually watch for thee, and both body and soul may rest in thy peace for ever and ever, Amen.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlasting God, by whose providence both the day and the night are governed, vouchsafe, we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wing of thy most mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Iesus Christ our Lord, Amen.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy names sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and *Advocate, Iesus Christ our Lord, Amen.*

O Lord we beseech thee mercifully hear our prayers, and spare all those which confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Iesus Christ our Lord, Amen.

Lighten

& in hora mortis : ſerva me Domine vigilantem, & tueare me dormientem, ut anima mea ſemper te expectet, & corpus & anima maneant in tua pace per ſecula ſeculorum, *Amen.*

Pater noſter, &c.

DOmine, Pater Cœleſtis, omnipotens & æterne Deus, cujus providentia dies, nocteſq; reguntur, Dignare, te quæſumus, prout per hunc diem ex ſpeciali bonitate nos preſervaſti; ita hâc nocte ut nos abſcondas ſub umbris alarum tuarum, & nos protegas cœleſti tua miſericordia : ſic ut nec tenebrarum Rex nobis nocere queat, nec tenebrarum opera nobis dominentur ; ſed in tua protectione confidentes ab omni adverſatione, quæ corpori nocere poteſt, ſervemur, ac ab omnibus malis cogitationibus quæ animam inſidientur aut inquinent, Per Jeſum Chriſtum Dominum noſtrum. *Amen.*

INfirmitates noſtras humiliter quæſumus Domine, benignè reſpice, & propter gloriâ nominis tui mala omnia, quæ juſtè pro peccatis noſtris meremur, à nobis clementer averte, & præſta ut in cunctis adverſitatibus omnem noſtram fiduciam collocemus in miſericordia tua, & tibi ſemper in puritate vitæ ſerviamus, ad gloriam tui nominis, per unicum Mediatorem noſtrum & Advocatum Jeſum Chriſtum Dominum noſtrum. *Amen.*

ODomine miſericorditer ut preces noſtras audias te rogamus, & parce omnibus illis, qui tibi peccata ſua confiteantur, ut illi quorum conſcientiæ de peccato accuſantur, per clementem tuam condonationem abſolvantur, per Jeſum Chriſtum Dominum noſtrum. *Amen.*

Illu-

LIghten our darkneſs we beſeech thee O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt, Amen.

GOD the Father bleſs me, God the Son defend me, God the Holy Ghoſt preſerve me now and ever, Amen.

A Prayer for the King.

ALmighty and everlaſting God, Creator and Lord of all things, give ear we beſeech thee unto our humble prayers, and multiply thy bleſſings upon thy ſervant our Soveraign King Charles, *whom in all lowly devotion we commend unto thy high Majeſty: That he being ſtrengthened with the Faith of* Abraham, *endued with the mildneſs of Moſes, armed with the magnanimity of* Joſhua, *exalted with the humility of* David, *beautified with the wiſdom of* Solomon, *and repleniſhed with the goodneſs of them all, may walk uprightly before thee in the way of righteouſneſs, and like a mighty King may be powerful over his enemies, governing his people with equity, and preſerving the Church with truth and peace, through Jeſus Chriſt our Lord, Amen.*

A Prayer for the Queen.

ALmighty God the Fountain of all mercy, we humbly beſeech thee to pour down the riches of thine abundant goodneſs upon the head of thine hand-maid, our moſt gracious Queen Catherine, *that ſhe being continually beautified with the Royal ornament of thy heavenly grace, may be holy and devout as* Heſter, *loving to the King as* Rachel, *fruitful as* Leah, *wiſe as* Rebecca, *faithful and obedient as* Sarah; *and with long life and glory, continuing in her high and Princely eſtate here, ſhe may at laſt be brought to the great happineſs of thine everlaſting eſtate hereafter, through Jeſus Chriſt our Lord, Amen.*

ILlumina quæsumus, Domine Deus tenebras nostras, & totius noctis insidias tua nobis repelle propitius misericordia, per dominum nostrum Jesu Christum. *Amen.*

DEus Pater mihi benedicat, Deus Filius me protegat, Deus Spiritus sanctus me preservet nunc & in secula. *Amen*

Oratio pro Rege.

OMnipotens & æterne Deus, Creator & gubernator omnium, exaudi nos supplices tuos, & accumula multiplices tuas benedictiones in servum tuum, Dominum nostrum Regem *Carolum*, pro quo humiliter divinæ tuæ Majestati supplices sumus. Da illi *Abrahami* fiduciam, *Moysis* lenitatem, *Iosuæ* magnanimitatem. *Davidis* humilitatem, *Solomonis* sapientiam, imò quicquid in illis bonum aut laudabile, quò perfectè ambulet coram te in viis justitiæ, & tanquam Rex potentissimus hostibus dominetur, Populum suum regendo æquitate, & præservando Ecclesiam in veritate & pace, per Jesum Christum, *Amen.*

Oratio pro Reginâ.

OMnipotens Deus, fons omnis misericordiæ, humiliter petimus, ut acconge ras luculenti ssimas bonitatis tuæ divitias supra caput famulæ tuæ, Reginæ nostre clementissimæ *Catherinæ*; quod induta semper vestimentis Regiis tuæ gratiæ divinæ, pia sit ac religiosa ut *Esther*, Regis amans ut *Rachel*, prolifica ut *Leah*, prudens ut *Rebecca*, fidelis & obsequiosa ut *Sara*, & ut diu fæliciterq; vivat ad perfruendum eminentibus ac Regiis suis dignitatibus in hoc seculo, & denuo perveniat ad summam fælicitatem Regni tui Sempiterni, per Iesum Christum Dominum nostrum, *Amen*,

Oratio

A Prayer for Parents.

Almighty God, Father of our Lord Iesus Christ, of whom the whole family in heaven and in earth is named. I give thee most humble thanks for that thou didst of thy divine providence vouchsafe to let me be born of Christian Parents, by whose care I was first brought unto the holy-Baptism, and afterwards brought up unto thy holy Religion. *I beseech thee, O Blessed God, who art the rewarder of every good work to recompence them their full reward. Even out of the riches of thy bounty and goodness give them peace and plenty, defend them from all dangers both of body and soul: keep them in the stedfastness of the faith and in the obedience of thy holy Commandments, that so having thee their merciful and gentle Father, after many happy dayes here in this life, they may at last be brought to life everlasting through Iesus Christ,* Amen.

Grace before Meat.

Bless, O Lord, unto us the use of these thy creatures, make us to receive them soberly and thankfully, and serve thee alwayes through Iesus Christ, Amen.

Grace after Meat.

Glory be to thee O Lord, who hast filled our hearts with food and Gladness, fill us with the holy Ghost that we may be plentiful in good works, through Iesus Christ our Lord, Amen.

God save the Church, our King, Queen, *and Realms, and send us Faith and Peace in Iesus Christ,* Amen

Grace before Meat.

Good Lord pardon and forgive us all our sins which make us unworthy of all thy mercies. Bless these thy creatures to the

Oratio pro Parentibus.

OMnipotens Deus, Pater Domini noſtri Jeſu Chriſti, à quo tota cœli ac terræ familia denominatur, maximas tibi gratias habeo, quod mihi permiſſus es à parentibus Chriſtianis naſci, quorum diligenti opera primitus perductus ſum ad ſacrum Baptiſmum, ac dein eruditus in Sancto tui cultu. Rogo te Deus ſanctiſſime, qui compenſator clueas omnis boni operis, ut pro hoc his plene ſatisfacias, etiam è bonitatis tuæ theſauro ac amoris: da illis pacem ac rerum omnium copiam: hos preſerva ab omni periculo tam corporis quam animæ; ſerva illos in firmitate fidei & obedientia tuis mandatis ſacroſanctis, ut ita experti te Patrē miſericordem & mitem, poſt annos multos ac fauſtos in hac vita tandem perveniant ad vitam æternam. *Amen.*

Oratio ante Cibum.

BEnedic nobis Domine, & cibis quos accepturi ſumus: fac ut eos ſobrio ac grato animo accipiamus, & tibi ſemper ſerviamus per Dominum noſtrum Ieſum Chriſtum. *Amen.*

Gratiarum Actio.

GRatias agimus tibi Domine, quoniam nos impleviſti cibo & lætitiâ; reple nos ſpiritu tuo ſancto, ut abundantes ſimus in bonis operibus, per Ieſum Chriſtum, *Amen.*

Deus ſervet Eccleſiam, Regem, Reginam, Regnum, & det nobis fidem & pacem in Domino noſtro Ieſu Chriſto.

Oratio ante cibum alia.

COn dona Domine benigniſſime, & ignoſce omnibus peccatis noſtris, quæ nos indignos reddunt tuis miſericordiis.

the use of our bodies, our Bodies to the use of our souls, and bless both our bodies and souls to thy service for Christ his sake. Amen.

Grace after Meat.

THou, O God, which hast created us by thy power, preserved us by thy providence, redeemed us by thy blood, and at this time fed us with thy good creatures, be blessed and praised now and for evermore. Amen. *God save the Church, our King, and Realms, and send us faith and peace in Iesus Christ.* Amen.

For Devotions at the Sacrament, and other occasions, read (*The Whole Duty of Man.*)

The End.

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ricordiis; redde hos cibos corporibus noſtris utiles, & corpora noſtra animabus noſtris utilia, & utrumq; ſanctifica in uſum tuum, propter Jeſum Chriſtum. *Amen.*

Gratiarum Actio.

NOmen tuum Domine, qui nos creaſti per potentiam præſervaſti per providentiam, redemiſti per ſanguinem, & hoc tempore nos ſaginaſti tuis obſoniis, benedictum ſit & laudatum nunc & in ſecula ſeculorum. *Amen.*

Si quis deſideret alias piorum officiorum formulas, perlegat librum cui titulus, *Totum hominis officium.*

FINIS.

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Perlegi hanc Expoſitionem Catechiſmi in Eccleſiâ Anglicanâ uſitati, in quâ nihil reperio aut ſanæ doctrinæ, ut bonis moribus contrarium quò minus Imprimatur.

Dan. Nicols, R. P. D. Arch. Cant. Capel. Domeſticus.

Ex ædibus Lambethanis
Dec. 15. 1662.

An Advertiſement of *two Books* lately printed with large Additions, very uſeful for *Grammar Schools*.

THe *Firſt* called *Priſcianus Embryo & Naſcens* in two Parts. The *Embryo* preſenting a diſtinct and methodical Praxis on all the Rules of the *Common Accidence*, conſiſting of ſhort *Proverbial, Sententious or Phraſeological Examples* on all the *Latine Declenſions, Adjectives, Degrees of Compariſon, Pronouns, Verbs* of all ſorts and *Participles* in their Order: no former example entrenching on any Rules not learned, excepting the Verb Subſtantive, or ſome ſuch like Verb for the filling up the ſenſe. The *Naſcens* offering a ſhort and familiar *Introduction into the Rules of the Latine Syntax*, drawn up after the *Engliſh Idiom* or propriety of the Engliſh ſpeaking, with many of the *Engliſh Particles* explained: All very much conducing to the more facile and ſecure *tranſlating* either *Engliſh into Latine* or *Latine into Engliſh* then heretofore hath been ſhewn. The *Examples* of both parts are (to the very great *eaſe* both of the Maſter and Scholar) firſt exactly *conſtrued*, and then at large *parſed*; as *Cleonard* and others for the *Greek*, and *Bellarmine* with others for the *Hebrew* have done. Whereby a *Child* of ordinary capacity may of himſelf learn his own leſſon: and thoſe, who have *forgotten* what they had learned, may without any other Tutor *regain*, and *improve* themſelves in the Latine tongue, alſo as an Introduction to writing in convenient places are inſerted divers fair Copies of Secretary, Roman and mixt hands.

Secondly, The *Ephebus* (which is a larger *Explication* of the *Naſcens* and *Comprehenſion* of moſt of the *difficulties* of the Latine Syntax) wherein at once the *Propriety* and *Elegancy* of the Latine tongue are opened, and nothing wanting to make a perfect Grammarian as thereto. From whence the Scholar will find a very ready paſſage to the reading of the beſt Latin Authors, having in this Book gathered ſo many of the choiceſt flowers of them in the Examples to theſe Rules. Which examples are the more obſervable, in that for the greateſt part they conſiſt of *Moral collections* from the moſt approved Authors, ſo many as that they comprehend in a manner a compleat body of *Moral Philoſophy*, as may be ſeen by the *Ephebus Philoſophus* at the end of the Ephebus: which with the ſame hand ſerves to illuſtrate the reſpective Rules to which thoſe examples are added, and alſo furniſh the Learners with *Rules of good living*. and helps in making *Themes* or *Epiſtles*, &c. At the end of this *Ephebus* are delivered certain *conſiderations* conducing to the more neat and elegant tranſlating of Engliſh into Latin, or on the contrary, together with four *Indexes* very needful to the right uſing of this book, *viz.* the *Grammaticus* directing to find out every word, Latine or Engliſh, which in this book relates to any of the Rules of Syntax. [2] the *Criticus*, ſhewing where to find the ſeveral *Criticiſms* and peculiar *Phraſes* of it. [3] the *Lilianus*, ſhewing the agreement of theſe Rules with thoſe of *Lily*, with their explanation or improvement, and laſtly the *Philoſophus*, in which all the

the *Moral Examples* of this book are reduced to their reſpective Heads or Common Places in moral Philoſophy. Here are alſo two *Catalogues* of *Verbs*, the one of *Neuters*, the other of *Deponents*. And in the end of all you ſhall find a ſmall *Dictionary* declining all the words of the whole book: ſo that the learner will need to buy no other Dictionary till he have gone through this book.

LONDON, Printed for *W. G.* and are to be ſold by *Chriſtopher Wilkinſon* at the black boy in *Fleetſtreet*, and *Ralph Needham* in *Little Brittain*.

The *Price* of the *Embryo* and *Naſcens* bound together is 2*s*. 6*d*.

The *Price* of the *Ephebus* bound is 4*s*.

The Firſt of theſe being the *Embryo*, ſeems indeed a large book for Beginners: But it will be conſidered, that the Body of the Book is in it ſelf but very ſmall, conſiſting only of 383. ſhort Latine Sentences, but five leaves in all, beginning at page 7 and ending at page 17. yet comprehending moſt of the difficult words of the Latine Declenſions, Adjectives, Forming of Compariſons, Pronouns, and ſome of the Verbs of all ſorts. That, which fills up the book being made up of ſomewhat a more large and explicate delivery of the Rule of the Common Accidence, together with a brief explication of all the Proverbs of the book, the foreſaid Conſtruing and Parſing exactly every word of each ſentence with neceſſary Rules for all, and anew, but eaſier and clearer way of forming all Verbs, whether Perſonal or Impersonal, than hath uſually been taught. Which book by a Child of ordinary capacity, with ſmall directions and trouble of the Maſter in calling him to account of his Lectures may be well learned within one quarter of a year, or ſomewhat more, with cheerfuleſs in the Child, and delight to the Maſter or Parents, or other that ſhall examine him, and obſerve his proficiency.

The *Naſcens*, in the compaſs of *eleven leaves* delivers all the Rules of the *Latine Syntax* in Engliſh, and the three Concords, and the Examples to the Rules, beginning at page 1. of the *Priſcianus Naſcens* and ending at page 23 and many of the *Engliſh Particles* with ſhort but appoſite examples. That which inlarges this book alſo is the Conſtruing and Parſing of the Examples, for the eaſe of the Maſter, and the greater both eaſe and certainty of the Learner. All which may likewiſe be gone thorough in a quarter of a year with eaſe After that the Child is well verſed in theſe two ſmall books, he will with comfort enter the *Ephebus*, comprehending the difficulties of the Latin Syntax, which the *Naſcens* toucheth not at: from which book he may fairly venture abroad into Latin Authors of all ſorts with far greater *abilities* then uſually. But for clearer directions how to make the beſt uſe of theſe books, the Prefaces before each of them would be peruſed, where you will ſee much one of the very great benefit of them all.

Farewell,

W. G.